



निर्विघ्नं कुरुमे देव

nirvighnam kurume deva

(Sri Ganapati chintana...)



Hari Sarvottama – Vaayu Jeevottama
Sri GuruRaajo Vijayate
www.bhargavasarma.blogspot.com
(nirikhi Krishna bhagavan)

श्री विश्वभराय नमः



श्री मन्मूलरामो विजयते
श्री राघवै०द्ग्राम्य नमः



वक्रतुंड महाकाय कोटिसूर्य समप्रभ
निर्विघ्नं कुरुमे देव सर्वकार्येषु सर्वदा

GANAPATI the term what does it indicate?

"Ganaanaam Pati iti Ganapati"

Pati means master, lord, chief, leader etc.

Gana means gang, group, batch, divine groups,

Ganapati means leader of divine groups.

In supreme sense, who is Ganapati, the leader of divine groups.

Sri Vishnu Sahasranama Stothram (sloka # 15) extolls Lord Vishnu as...

Lokadhyakshah (the one who the Supreme Lord of the Universe)

Suradhyakshah (the one who is Supreme Lord of Gods)

Dharmadhyakshah (the one who is the Lord of Dharma, who is the ultimate Dharma)

Ancient scripts declare God as "Eko VisHnu MaHadBhutah"

There is only one gigantic (mega) presence in the universe and that is Lord Vishnu who is there everywhere.

Matchless and unparalleled in excellence Vishnu the primordial supreme God, the mega spirit, the one who pervades the many, various and different objects of three

worlds of souls is the supreme Ganapati the Ganadhyaksha, the Supreme Master of all Ganas, He is Akhilaandakoti Bramhanda Naayaka.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ 10.8॥

aham sarvasya prabhavo mattah sarvam pravartate
iti matvā bhajante mām budhā bhāva-samanvitāḥ

In Bhagawadgita (Vibhooti Yoga) Lord Sri Krishna says "I am the origin and generator of all creation. Impelled by ME everything acts and proceeds from me. The wise who know this perfectly worship me with great faith and devotion."

He is the Supreme Ultimate Truth and the cause of all causes." He has repeated this multiple times in Bhagavad Gita and it is also strongly proclaimed in all the other scriptures.

Chapter #15 of Bhagawadgita (Purushottama Yoga) that reveals the knowledge of the true nature of the Supreme God is exclusively dedicated to Purushottama.

yasmātkṣaramatītoऽhamakṣarādapi cottamaḥ ।

atoऽsmi loke vede ca prathitah puruṣottamaḥ ॥

In sloka # 18 Lord Sri Krishna says that He is the Purushottama because, He transcend the perishable and is superior to the imperishable and eulogized in the world as well as in Vedas (sacred scripts) as the Supreme Being.

He further adds that whoever knows Him as the Supreme Personality of Godhead without any delusion knows Him well and worships Him always with total devotion.

He who has realized this PURUSHOTTAMA-STATE of consciousness becomes 'wise,' for he cannot thereafter make any error of judgment in life and thereby create confusions and sorrows for himself and for others around him.

uttamah puruṣhas tv anyah paramātmety udāhṛitah
yo loka-trayam āviśhya bibharty avyaya īśvarah;

(Bhagwadgita Purushottama Yoga - sloka # 17)

Lord Sri Krishna spell out the distinction of Jeevatma and Paramatma the Supreme Soul - PURUSHOTTAMA;

- who is much much...' superior to Jeevaatma,
- who is indestructible,
- who is Antaryaami who pervades in all;
- who is the controller and the

- one who supports all beings in three worlds;

Even after complete GEETA upanyasa ARJUNA was still dilly-dallying, FINALLY it was VISHWAROOPA darshana that got him going blazing on all guns ...full THROTTLE.

Ganapathi (Lord Ganesha) is basically a Jeevaatma of higher order having visesha Vaayu aavesha, considered as an elderly demi-God. He has been conferred with a unique prominence as a potent God to be worshiped before worshiping any other God.

A great devotee of Lord Sri Hari, Ganapati a Vishnu Parivaara Devata having visesha Vaayu aavesha is an adorable God the one who has abundant anugraha of Lord SriHari.

Viswambhara naamaka Paramatma, Lord Vishnu's Viswa Taijasa roopa (Lord Sri Hari) is upaAsana moorthy of Lord Ganesha.

As TattvaAbhimani Devata of Aakaasa Tattva, Ganapati is placed in 18th Kakshya as per Tattvavada Taratamya along with Vishvaksena - Kubera...

Sloka of Suklambharadaram Vishnum... is meant for Viswambhara not for Ganesha.

Atharvasheersha is a Veda sukta primarily focused on extolling the Supreme God VISWA naamaka paramaatma Viswambhara.

As Abhimani Devata of Aakaasa; Ganesha also becomes Abhimani Devata for Shabda (Srotrendriya) which is a Tattva (quality) of AakaAsa.

GajaMukha (Elephant head) of Paramatma (significance)

Viswambhara moorti will have 19 faces with middle one of Elephant head (GajaMukHa) and nine human faces on either side. This is srishtikartA Rupa that has Gaja face. That is vishwa namaka paramatma.

Narayana (Elephant) is the one which is our universe. In this roopa of Paramatma, it's head is Vaikunta, Nabhi is Bhumandala, Heart is Swarga, Neck is Maharloka, Feet is Paataala. Elephant Trunk starts between eyes and hangs till waist. Between eyes is Tapoloka.

We are living on this rupa of Paramatma VISWABHARA. He is aadhaara for all and all lokas. All the universe is in the form of Viswambhara naamaka Paramatma, hence it is called VISWA. This is the first roopa Lord has taken up. Sloka of Suklambharadaram Vishnum is meant for Viswambhara not for Ganesha.

Entire Universe (VISWA) is Paramatma's apparel (Ambara); hence He is called VISWAMBARA the one who wears entire Bramhanda as His garment.



All the three worlds are **appealing** because of Bhagavan
Vishnu the HARISARVOTTAMA

"TribHuvana VapUsham VisHnumeEsham NamaAmi"

The three worlds (Bhur-Bhuvah-Svah) symbolize body of the Supreme God and as such the entire universe is nothing but marvellous & beautiful form (embodiment) of Bhagawan Vishnu.

My obeisance and salutations to that #Vishnu the **EeswaraH** who is omnipotent, omnipresent and omniscient; His glory is infinite. He is highly meritorious among the meritorious. No one can describe or define Him precisely.

Is it possible for anyone in this Universe to describe Bhagawan **Vishnu** the Supreme God - Hari Sarvottama;

He is **ANIRDESHYA** the one who is beyond description, undefinable, inexplicable, He is beyond perception;

It is impossible to pin-point/specify His roopa/appearance; He is Larger than the largest (**Viswam**) and smaller than the smallest conceivable.

The word **VISWA** is imbued in the word **VISWAMBARA** and **VISWAM** is the first word/name/attribute of Lord Vishnu in Sri **VishnuSahasranama** Stothram. (**vishvam** vishnur-vashatkaro....)

Like HAYAGREEVA having HORSE head, VARAHA having SUUKARA head, NARASIMHA having LION head, so also VISHWA naamaka Paramatma (VISWAMBHARA) has

ELEPHANT head. It is Vishnu's Viswa Taijasa roopa the upaAsana moorthy of Ganesha.

What is Vishwa-tejas-Pragna roopi bhagavad roopa? - (Snippets from HarikathaAmruthaSaara)

In the mAndukhya upanishad, dvitiya and tritiya khanda explains these avastaa-traya niyamaka rupas of the Lord viz -Vishva, Taijasa, Prajna.

The Vishva has 19 head with the center being that of an elephant face and on either side He has 9 human face. He has chatur bhuja, sveta varna [white]. He gives us all that we experience during wakeful state. This rupa is the upaasya rupa of Vinaayaka and hence he also got the same face.

During jaagruti, the Vishva rupa is "present" in the right eye and takes us to dream state with His another form Taijasa stationed at the neck and during deep sleep takes us into deep sleep on the lap of Prajna present in the heart.

These three rupas are also pratipaadya rupas of the a-kaara, u-kaara, ma-kaara respectively of pranava. From this a-kaara, the svaras from a-aH gets manifested. From u-kaara, the "ka" varga gets manifested and the "cha"-varga from "ma-kaara"

Prajna rupa Bhagavan is third form in the avasta-traya rupa cluster/vyuha. He is "stationed" in the hrit-kamala karnika-agra bhaaga. He is also called as "bimba",

"agresha", "vishvarupi"

"[nara]hari", "prajna", "Atma". He has Chaturbhuj.

During sleep, this form takes/collects the jiva prakasha from the svapna naadi to hrutkamala. The vishesha is that the jiiva is always stationed in the paada of Mukhyaprana who is at the feet of Mulesha form of the Lord. During deep sleep, this jiva itself is taken from karnika to the place where "prajna" is stationed. Here in the lap of Prajna, the jiva is totally unaware of external world and knows only its own existence and kaala. Prajna rupi is the one who gives the jiva its sukha in this state to rejuvenate the jiva for its saadhana.

Thus, this form is also known as "Ananda-bhuk"

ORIGIN OF GANAPATHI

While several pAuranic scripts like Varaha Purana have made reference to Lord Ganesha, specific scripts viz. Sri Ganesha Purana, Mudgala Purana (both Upa Puranas) are exclusively dedicated to Lord Ganapathi.

We come across several legends associated with the origin of Lord Ganapathi. Though as per popular legend Lord Ganesha is said to be the creation of Goddess Parvathi Devi, it is incorrect to say that Ganapati was born without involvement of Sri Rudra Devaru. In fact, (yathartha) Sri Ganesha was very much born with the anugraha and involvement of Sri Rudra Devaru who gave him the praana.

When the head of Ganapati got rolled off due to drishti dosha, head of Airavatha (Elephant) was attached bought by Nandi from Swarga Loka (as per directions of Sri Rudra Devaru). A Divya tejasvi person could be seen with presence of Pasha namaka Vaayu and Vishwambhara murty parmatma. He was called Gajaanana.

Bramha worshipped him with Purusha sukta and made him Gana Nayaka. Rudra devaru blessed him to be Prathama poojita. All devatas gave Pasha, ankusha. Indra gave Dantha, Modaka, Trishula, danda, Charma, Sutra Naga pasha. Prithvi Devi gave Mooshaka as vaahana.

Gajana was very Sundara balaka, rakta tanu, raktambara, raktagandhanu lipta, raktatilaka Lambodara. All devatas did stotra/stuti of Vishwambhara murthy. All Devatas worshipped Ganapati as DigAbhimani Devata, Vighneshwara, Sarva Siddhi Vinayaka.

As Tattvabhimani Devata, Ganesha was born from Vaikarika Ahankara Tattvaabhimani Devata (Sri Rudra Devaru) and again born to Sri Rudra and Parvati Devi.

Before being born to Parvati Devi and MahaDeva, Ganesha was there as Aakaasa Tattvabhimani DEvata. Presence of Lord Ganapathi is felt in all Yugas since time immemorial.

Vishwambhara naamaka Paramatma is always there with Sri Ganesha as antaryami. Ganesha is upasaka of Viswambhara Murthy and has siddhi of VISWA roopa of Paramatma Narayana and thus called Gajaanana (Ganapati). In this Kalpa Ganesha is Bramhachari.

We do Ganesha antargata Viswambhara Pooja when we do Taratamyokta Ganesha Pooja before Aavarana Pooja. Wherever we do/start Yagna, Narayana Pooja/Kriya/Homa it is VIWAMBHARA. Wherever we do Vrata, Niayama, and other Poojas it is Ganesha antargata Viswambhara.

Ganesha has siddhi pf VISWAM (BARA) roopa of Paramatma Narayana and thus called Ganapati.

Sri Ganesha Chaturthi

Sri Ganesha is **Chaturthipriya**, abhimaani devatha for Chaturthi thihi. Every 4th lunar day (Chaturthi) of the bright fortnight (Sukla Paksha) is known as Vinayaka Chaturthi. The one that occurs during Bhadrapada Maasa is reckoned as Ganesha Chaturthi for performing Varasiddhi Vinayaka Vratha. Chaturthi thithi spread beyond noon is prevailed upon for observance of Ganesha Pooja/ festival. On this day Lord Ganesha is worshipped with shodasaupachaara Pooja with proper anusandhana.

Krishna Paksha Chaturthi is known as Sankashta Chaturthi, the observance of which is forbidden in Vaishnava sampradaya (like Shivararthi). Sri Jagannatha Dasaru in HarikathaAmruthaSaara an aparoksha jnaani has made a specific mention about Sankashti Chaturthi in Vighneswara Stothra Sandhi. It is worshipping daitya mohaka roopa of Uchhishta Ganapati. Only Vishnu is Supreme.

They should instead do Vinayaki Chaturthi Vratha for which sankalpa to be made on Bhadrapada Sukla Chaturthi. Varaha Puranokta Vinayaki Chaturthi Vratha (Bhadrapada Sukla Chaturthi to Bhadrapada Sukla Chaturthi) yearlong on every month Sukla Chaturthi.

Worship of Lord Ganapathi is prevailing since time immemorial perhaps since Vedic times. There are several historical and pouranic references to the worship of Lord Ganesha and we find several divine personalities having worshiped Lord Ganapathi on different occasions for various reasons.

Lord Vishnu in his incarnations as Sri Rama and Sri Krishna worshiped Lord Ganapathi for Loka Kalyana and to maintain the loka-reeti. As per the directions of Lord Sri Krishna, Dharmaraja worshipped Lord Ganesha after becoming Chakravarthi.

During DwaparaYuga, Ganapati incarnated as Charudeshna born as son of Lord Sri Krishna;

Lord Ganesha is the divine script writer who assisted Sri Vedavyasa Devaru the divine literary incarnation of Lord Vishnu in composition of the great epic MahaBharata.

Lord Ganesha has played a significant role behind the origin of famous Theertha Kshethras (pilgrimage) of Lord Shiva at Gokarna (Aatma Linga Kshetra) and that of Lord Sri Ranganatha Swamy at Sri Rangam (Anthya Ranga Kshethra) near Trichy.

Kalau Durga Chandi Vinayakou Kalau Venkata nayakau

“Krutheedu Naarasimho Bhoo Trethayaam Raghunandana
Dwaapare Vaasudevascha Kalau Venkatanaayaka”

In Krutha Yuga, Lord Naarasimha;

In Tretha Yuga, Lord Sri Raama;

In Dwaapara Yuga, Lord Sri Krushna and

In Kaliyuga, Lord Venkateswara (Srinivaasa)

are Prathyaksha Dhaivams (perceivable Deities)

Kalau Venkatanaayaka - Lord Venkateswara is the presiding deity of Kaliyuga;

Lord Ganesha is known as Kshipra PrasaAdi the one who grants wishes of his devotees very quickly;

Especially in Kaliyuga, Ganapati, Durga/Chandi, Venkateswara, Raghavendra Swamy, are kshipra who gives quick results. Even Sri Rudra devaru is called kshipra.

Whatever sadhana we do, to reach the goal we should get unto the milestones without break, obstacles, failures and pitfalls. These can be avoided only by Sri **GANESHA** saadhana (with proper anusandhana)

गजाननं भूत गणादि सेवितं

कपिथ्थं जंबू फलसारं भक्षितं

उमासुतं शोक विनाशकारणं

नमामि विघ्नेश्वरं पादं पंकजं

Lord of Vignas, Vighneswara, Sri Ganesha is controller of obstacles and destroyer of miseries of his devotees.

Sri Ganapathi anugraha/blessings are very much required for...

- acquiring vidya;
- keeping mind focused/under control;
- acquiring discriminative intelligence;
- developing leadership skills;

- to mitigate vipareeta jn~aana;
- to overcome obstacles/aberrations in the path to realisation;
- to overcome/keep under control the negative passions;
- for hassle-free progress in life;

Lord Ganesha's worship/anugraha/blessings are very much required to mitigate Vipareeta Jn~aAna and to know/learn yathaArtha jn~aAna ie., "Hari SArvottamatva-Vaayu Jeevottamatva"

Even in Moksha saadhana, Ganapati anugraha is very much required to eliminate the obstacles in saadhana maarga,

SarvaKaaryeshu Sarvaadaa...

in all actions, in every activity, everywhere,

at all times, always, ever,

nitya, naimittika, kaamya karma,

dharma kaarya, pithru kaarya, moksha saadhana...

whatever sadhana we do, to reach the goal we should get unto the milestones without break, obstacles, failures and pitfalls. These can be avoided only by Sri GANESHA saadhana with proper anusandhana.

Anusandhana for worshiping Ganesha should be...

Sri GanapatiAntargatha-Paasha naamaka Vaayu
Antargatha - Sri ViswaroopaViswambharayaNamaha -
VISWA naamaka Paramaatma.

While worshiping/praying **Ganapati** or for that matter any other Devata, one should always remember the dictum of

Sri Madhvacharya in **TantrasaaraSangraha** (3.124)

विष्णुस्मृतिविहीना तु पूजा स्यादासुरी सदा ।
गृहणंति देवता नैतां ततःस्याददेशविप्लवः।
व्याधिचोरादिभिः तस्मातअंतर्धर्योहरिःसदा ॥
विष्णुस्मृतिविहीना तु पूजा नायदानुरी सदा ।
गृहणंति देवता नैतां ततःस्याददेशविप्लवः।
व्याधिचोरादिभिः तस्मातअंतर्धर्योहरिःसदा ॥

When any worship is done without thinking of Vishnu sannidhana inside, no devata (Ganapathi here) will accept it. Such puja is called asuri-puja. Such puja results in diseases, robbery and in tumultuous situation with disasters. Hence one should *always* worship **Vishnu** who is **antargata** (antaryaami) in all devatas.

In TantrasaaraSangraha Sri Madhvacharyaru has prescribed Ganesha mantra. GANAPATY saadhana is gateway to TANTRA. It is important to note that TSS ends with Ganesha mantra.

Lord Ganesha's anugraha is very much required for correct articulation to the mind and assimilation of the Supreme Tattva jn~aAna of the Supreme God - Hari Sarvottama and Bhakti on Lord Sri Hari.

Worship of Lord Ganesha helps an individual to get good education, knowledge, intelligence (discriminative) and wisdom.

Eight items that should be offered to GANAPATY and their phala (merits) are...

1. MODAKA (sweet dish prepared from flour) - Vighna Nasha
2. Pruthuka (Bean Rice - Poha) - Sthiratva
3. Saktu (Flour) - Kaanti
4. Laaza (Puffed rice) - Aiswarya
5. Rasalka (Sugarcane) - Aayush
6. Nalikera (Coconut) - Raksha
7. Thila (Sesame) - Samruddhi
8. Rambha (Banana) - Bahupraja (progeny)



Sri Ganesha Chaturthi Varasiddhi Vinayaka Vratha (Checklist)

1. Sri Vighneshwara Prarthana (Invocation with lighting of lamp) 2. Aachamana 3. Praanayaama 4. Sankalpa 5. Kalasha Pooja 6. Peeta Pooja 7. Haridra Ganapathi Pooja 8. Sri Ganapathi Prathima pooja 9. Prana Prathishta 10. Dhyanam (Prayer) 11. Aavaahanam 12. Aasanam 13. Paadhyam 14. Arghyam 15. Aachamanam 16. Madhuparkam 17. Snanam (Panchamrutha) 18. Suddhodaka Snam 19. Vasthram 20. Yagnopaveetham 21. Sindhooram 22. Aabharanam/Gandham 23. Akshatha Samarpiana	24. Pushpa Pooja 25. Athah Anga Pooja 26. Ekavimshati Pathra Pooja 27. Ashtottara-Sathanama Pooja 28. Dhoopa 29. Deepa 30. Naivedya 31. Thamboolam/Dakshina 32. Mangala Neerajanam 33. Aachamanam 34. Durvayugma (Garika Pooja) 35. Manthra Pushpam 36. Raajopachaara 37. Pradakshina/Namaskara 38. Vaayana Daanam 39. Prayer (Divine slokas) 40. Varasiddhi Vinayaka Vratha Katha (Reading) 41. Syamanthakhopaakhyanam 42. Samarpiana 43. Uttara (Punah) Pooja 44. Udhwaasana 45. Nimajjana ...
--	---

www.bhargavasarma.blogspot.com

GANESHA CHATURTHI - EKAVIMSHATI PATHRA POOJA - (Eco friendly & Medicinal value)

On the day of Ganesha Chaturthi festival, there is a tradition of worshiping Lord Ganesha with 21 different

varieties of leaves (Pathra) known as Ekavimshati Pathra Pooja.

Since Vedic times, usage of sacred leaves and roots/stems/herbs of sacred trees is in vogue while performing any Homa/Yagna or any sacred ritual.

Apart from spiritual significance there is also an element of health consciousness and environmental protection involved in its usage.

Even today these leaves/herbs are used in preparing Ayurvedic medicines used for curing several diseases.

Apart from this they act as a Divine way of controlling pollution, be it water or air.

For example, Ganesha Chaturthi festival occurs during monsoon season when the climate is generally not suitable for health. People suffer from various viral infections and water born diseases during this period. There will be lot of water pollution also due to rains and floods during monsoon.

After Ganesha festival, Ganesha idols along with pooja leaves (Pathra) are immersed (Nimajjana) in water (rivers/canals/lakes/sea).

These leaves when they are thrown in to water it helps in purifying the water with its medicinal properties.

Let us see what these 21 varieties of leaves (Pathra) used in the Ganesha festival stands for and their medicinal value.

(1) Maachi Pathram (*Artemisia vulgaris/Imperata Cylindrica*)

They have the property of purifying the surrounding. They are used for curing skin diseases (leprosy, leucoderma), nervous diseases, and abdominal related.

(2) Bruhathee Pathram (*Solanum indicum/Carissa Carandass*)

Used for asthma, cough, constipation. Also used for women in post-natal period

(3) Bilva Pathram (*Aegle marmelos*)

Used for Dysentery. It also purifies water. Bilva leaf is very popular in the worship of Lord Shiva.

(4) Durva Pathram (*Cyanodon dactylon/Cyanodon Dacry*)

It is used for Skin diseases, arresting bleeding, anemia.

Durva leaf is used in the worship of Lord Ganesha.

It is also called as Garike.

(5) Dattura Pathram (*Stramonium*)

Used for joint pains, abdominal, skin diseases, hair fall. Also used in poisonous bites

(6) Badari Pathram (Zizipus Jujube)

Used for digestive disorders, wounds and injuries, blood impurities. Also used for maintaining the voice. Badari Kshetra is known after these trees as they are in abundance in Badari. Lord Veda Vyasa is also called as Badarayana named after the forest of Badari trees which is said to be the hermitage of Lord Veda Vyasa.

(7) Apamarga Pathram (Achyranthus Aspera)

Used for digestive disorders and also used for poisonous bites.

(8) Thulasi Pathram (Ocimum sanctum)

Used for respiratory diseases, skin diseases, purifies air, water and surroundings. This is a common house hold plant which is considered to be very sacred and celestial. The leaves are used in the worship of Lord Vishnu who is very much fond of Thulasi.

(9) Chootha Pathram (Azadarcata indica/ Mangifera indica)

Used in Diabetics, for cracked heals, diseases of throat.

(10) Karaveera Pathram (Thevetia Nerifolium/Nerium indicum)

Used for leprosy, wounds and injuries, hair fall, lice.

(11) Vishnu Krantha Pathram (Evolvulus Aisinoides/Convolvulus pluricaucis) – Used for Nervous related, memory power

(12) Daadimi Pathram (Punica granatum) – Used for Dysentery, Vata/Pitta/Kapha dosha

(13) Devdaru Pathram (Cedrus deodar) – Used for skin diseases, wounds/injuries

(14) Maruvaka Pathram (Origanum Valgara/Origanum majoram) – Used for Joint pains, skin diseases, heart diseases

(15) Sindhudara Pathram (Vitex nirgundo) – Used for Vaata related problems and also used in anti-poisonous drugs.

(16) Jajee Pathram (Jasminum grandiflorum/Myristica Fragrans) Used for skin diseases, Mouth related problems and also in indigestion.

(17) Gandaki Pathram (Sterculia Urens/Latha Durva) – Used for Heart related, Piles, Skin diseases.

(18) Shami Pathram (Prosopis specigera) – It is used for respiratory problems.

(19) Aswattha Pathram (Ficus religiosa) – Its bark is used in preparation of many medicines. It is also used for arresting bleeding.

(20) Arjuna Pathram (Morinda Tinctoria/Terminelia Arjuna) Used for Joint pains, Vata/Pitta/Kapha related, heart diseases, wounds and septic conditions

(21) Arka Pathram (Calotropis Procera) It is used in poisonous bites, wounds and injuries, curing skin diseases, leprosy, tumors, joint pains, etc... It is said that it has 64 varieties of medicinal usage. It is called as a healing herb.

Caution: While usage of these leaves has proven medicinal value, it is suggested to use them only under Medical advice.

Thus, worshiping Lord Ganesha with different varieties of leaves is associated with the belief that these medicinal values will reach the human beings either through air or water apart from providing the required sanctity and spirituality.

EkaVimsHati modAkApriyA

In HarikathaAmruthasaara Sri JaganathaDasaru address Lord Ganesha as EkaVimshatiModakapriya. There is a sampradaya/tradition to offer Lord Ganesha 21 bhakshya (Modaka) and worship with 21 Pathra called Ekavimshati Pathra pooja.

**What is the significance of 21 in the worship of Ganesha?
(A logical study)**

Ekavimshati is a Sanskrit word meaning # 21 (5+5+5+5+1) which can be arranged as...

- five (5) organs of perception (GnaAnendriya) +
- five (5) organs of action (Karmendriya) +
- five (5) Pancha Praana (Vital energy forces) +
- five (5) basic elements of nature (Pancha Bhootha) +
- the Mind,
- add up to 21;

Viswambhara roopi Paramatma who resides in all these elements is Ganapati Upasana Moorti.

Numerologically, Moon is the ruling planet of number (2) who is known as Mano-kaAraka signifying the mind and is the star lord of Hastha constellation.

Sri Ganesha Chaturthi (Vinayaka Vratha) is celebrated during Bhadrapada Maasa when generally Moon will be transiting in Hastha nakshathra on the day of Chaturthi;

Ganapathi is son of Lord Shiva (Rudra Devaru) who is Mano-abhimani devatha - Mano-niyaamaka the controller of the mind.

Ganapathi (who has visesha Vaayu aavesha) anugraha is very much required to control the wavering mind and keep it focused on Hari Sarvottama - Vaayu Jeevottama;

Astrologically, Hastha nakshathra falls in the zodiac sign Virgo (Kanya Raasi) which also partly houses Uttara-Phalguni nakshathra whose star Lord is Sun representing # (1); Number ONE signifies independence, leadership etc...

Though Sun is known as GrahaAdhihpathi leader of NavaGrahas Lord Ganesha who is Ganapathi the leader of Ganas (GanaAdhipathi) is worshipped before offering pooja/homa to NavaGrahas;

Mercury (Budha) is sign Lord of Virgo (Kanya raasi) who represents # 5 (numerologically) and Buddhi (intelligence);

Combination of 1+5 (Sun+Mercury) gives an astrological yoga called BudhaAditya Yoga resulting in high intelligence and skill. To get rid of vaKra buddHi (purverted intelligence) and to have discriminative intelligence वक्रतुण्ड महाकाय (Lord Ganesha's) anugraha is very much required;

Virgo sign is natural sixth house ($5+1=6$) in the zodiac starting from Aries. Number (6) also signifies the Ari-Shadvargas viz. Kaama; Krodha; Lobha; Moha; Mada; Maatsarya which are impediments/barriers that cause Vighnas' in the growth and development of mankind and are responsible for all kinds of difficult experiences in our lives. By worshiping Lord Ganesha who is VighnEshwara

one can overcome these negative passions which are our internal enemies.

2+1=3. Number Three represents AUM (OM) in its diagrammatic aspect considered to be primordial. Viswambara roopa of Lord SriHari as Antharyaami (upaasana moorthi) and also having His visesha anugraha Ganapathi (Aakaasa tattva) is said and believed to be an embodiment of OmkaAra (Pranava Swaroopa) which is primordial to all Veda Manthras.

Number three (3) is considered as a highly sacred number that represents the Trinal Lords Brahma, Vishnu, Maheshwara (Shiva) and their energies Saraswathi, Lakshmi and Paarvathi. Known as Trimoorthi (Trinity) they are highly revered in Sanatana Dharma.

Jupiter also known as Bruhaspathi the Deva Guru (divine preceptor) is the ruling planet of number (3) and astrologically he is Vidya kaaraka the significant for Vidya (education).

Jupiter is considered as the largest planet in the solar system.

As abhimaani devatha for Aakaasa Tattva, Ganapathi is an elderly God who is offered obeisance first before commencement of Vidya and whose anugraha is very much required for acquiring Vidya and yatharthajn~aAna

(Hari Sarvottama-Vaayu Jeevottama) and to dispel vipareeta jn~aAna.

Thus, Lord Ganapathi anugraha/blessings are very much required for

- acquiring vidya;
- keeping mind focused/under control;
- acquiring discriminative intelligence;
- developing leadership skills;
- to mitigate vipareeta jnyaana;
- to overcome obstacles/aberrations in the path to realisation;
- to overcome/keep under control the negative passions;
- for hassle-free progress in life;

ವಕ್ರತುಂಡ ಮಹಾಕಾಯ ಕೋಟಿಸೂರ್ಯ ಸಮಪ್ರಭ

ನಿರ್ವಿಘ್ನಂ ಕುರುಮೇ ದೇವ ಸರ್ವಕಾಯ್ರಿಂಷು ಸರ್ವದಾ

Vakratunda Mahakaaya Suryakoti Samaprabha

Nirvighnam Kuru Mey Deva Sarva Kaaryeshu Sarvada

SYMBOLISM OF LORD GANESHA >>> Pointers

What does it convey?

Generally, we find Lord Ganesha depicted as a dwarf and fatty figure with pot belly, elephant head, large ears, small eyes, long nose, mouse as vehicle etc.

From an artistic angle this figure is most enchanting and blissful. But, behind this artistic symbolism hidden is, a philosophy, a moral, a management principle and a lesson for everybody to learn in life.

Big Head: Simple living and high thinking. It depicts the wisdom, knowledge (intelligence), discrimination, clear planning, and foresightedness which are very much the principles of management.

Big Ears: Listening is an art. A good listener is a good Manager (principle of lend your ear but be discriminative); quality of a good leader.

Small mouth: Talk less and work more. Productivity angle;

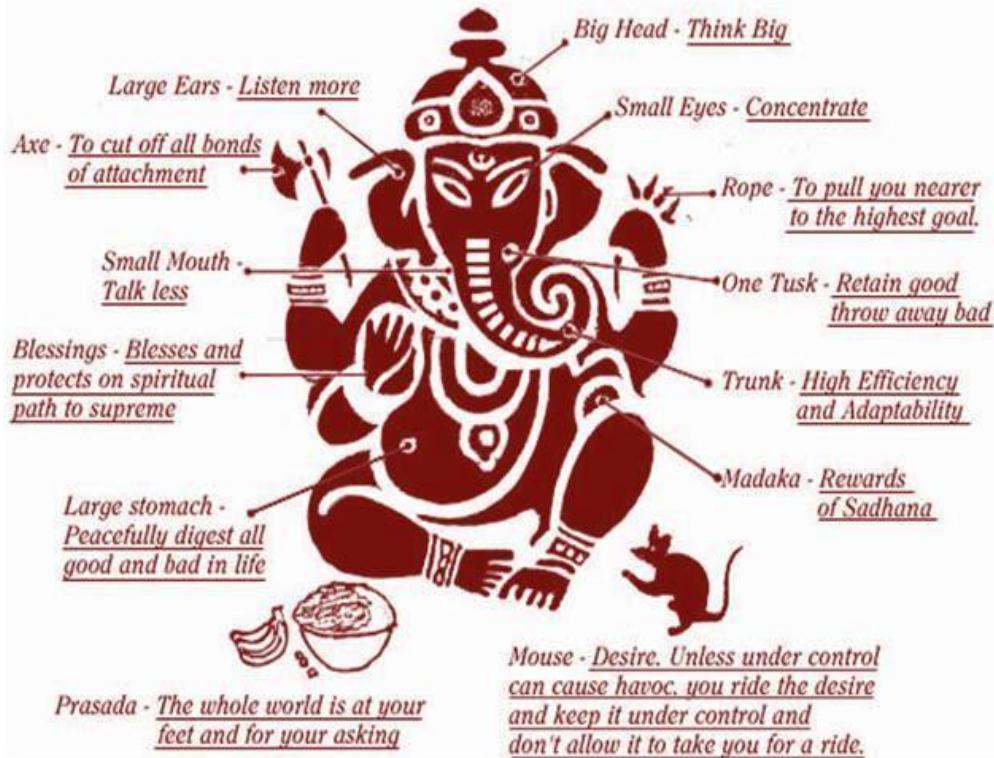
Small eyes: Stay focused; have a bird's view but not a worm's view. Be ever alert and conscious of surroundings.

Long nose and curved trunk: There is no straight path to success. Be flexible and adaptable. Long nose also indicates the reach.

Large Stomach: Ability to digest; Acceptability (accept both good and bad in life). Ganesha's large stomach is a treasure of Vedic knowledge.

Axe in the hand: Exercise proper controls in the path to success.

Ganesha Symbolism



Mouse:

Mouse symbolizes egoism which unless under control can cause havoc. Egoism is nothing but ignorance (darkness). You ride the ego and don't allow it to override you.

Always keep desires under check. All our sufferings in the world are caused by our own ego centric misconception and consequent arrogance characterized by our ever-multiplying demand for wealth and desires.

Ego is the greatest enemy of human beings; one may understand the cosmos but never the ego.

Mouse symbolizes that “nothing is insignificant in this universe”. What is important is, one should know how to utilize them effectively. Don’t ignore the small. Size makes no difference.

Mouse also symbolizes the darkness of night. Mouse can see well in the dark. As Lord Ganesha’s vehicle mouse signifies an object that leads man from darkness to light.

Common-sense and Problem-solving skills:

Using one of his tusks when his quill got broken while scripting Mahabharatha. Commonsense prevails in life.

In fact, with His presence of mind Lord Ganesha is indirectly responsible for the origin of the famous temple of Sri Ranganatha Swamy at Sri Rangam (Tamilnadu) and that of Lord Shiva at Gokarna (Karnataka).

Wisdom:

Treating parents as God (Maathru Devo Bhavah – Pithru Devo Bhavah); He is the one who has shown to the world the significance of parents by taking a circumambulation around his parents Lord Shiva and Goddess Parvathi that bestowed him the position of Ganaadhipathy, Lordship over the Ganas.

Communication:

Communication gap is the distance between the two ears. Lord Ganesha was specially chosen by Lord (Sage)

Vedavyaasa to script the great epic Mahabharatha. With his listening skills, Lord Ganesha could effectively transcript narration given by Lord Vedavyaasa with proper understanding without any communication gap.

Strategic Management and timely decision making:

Lord Ganesha decides to take Pradakshina (circumambulation) around his parents (Lord Shiva & Goddess Parvathi Devi) during the contest with his brother Lord Kaarthikeya. Ultimately, He succeeds with his time management skills and presence of mind. Timely decision making is also visible in the episodes of the origin of Sri Rangam and Gokarna temples.

Adaptability & Opportunities from constraints:

With small feet; pot belly; mouse as vehicle etc... Ganesha never ran away from constraints & obstacles. He adapted well to the circumstances. With his common sense and wisdom, he converted his constraints into opportunities without any ego and went on to become Lord of Ganas (Ganapathi).

Role model:

Elephant shows the path in forest which is full of obstacles and constraints. A good leader is the one who leads by example.

Lord Ganesha is a leader acceptable to all; a leader who is a role model; a path maker; the one who is there when needed by his devotees (Kshipra Prasaadi).

Lord Ganesha signifies the triumph of wisdom over ignorance and of ego-lessness over desires.

Ultimate reward is through saadhana that is Modaka in the hands of Ganesha.

Thus, symbolism of Lord Ganesha is embodiment of wisdom and a visible representation of the highest reality
> Hari Sarvottama.

One should properly understand the significance of Lord Ganesha; his symbolism; message it conveys and worship him with proper anusandhana for a hassle-free life and achievement of success in endeavors without obstacles.

TEMPLES OF LORD GANESHA

Prominent among the temples of Lord Sri Ganesha are a cluster of eight temples popularly known as Ashta Vinayaka temples totally dedicated to Lord Ganapati.

These temples are of ancient origin where Lord Vinayaka is believed to have manifested in different cosmic ages. They are...

- Sri Mayureshwar at Moregaon;
- Sri Siddhi Vinayaka at Siddhatek;

- Sri Ballaleshwar at Pali;
- Sri Varada Vinayaka at Mahad;
- Sri Chintamani at Theur;
- Sri Girijaatmaj at Lenyadri;
- Sri Vighneshwar at Ozhar;
- Sri Maha Ganapathi at Ranjangaon;



All these eight temples are located in the state of Maharashtra within a radius of about 100 km from Pune city.

Some of the other prominent temples of Lord Ganesha are....

- Siddhi Vinayaka Temple at Mumbai;
- Chintamani Ganesh Temple at Ujjain;

- Dhundi Ganapathi Temple at Varanasi (Kasi);
- Uchi Pillaiyar Temple (Rock Fort Temple) at Trichy;
- Karpaga Vinayakar Temple (near Karaikudi in Tamil Nadu);
- Madhur Ganapathi Temple at Kasargod in Kerala;
- Gokarna Ganapathi Temple at Gokarna;
- Idagunji Ganapathi Temple near Murudeshwar;
- Anegudda Ganapathi Temple at Kumbhasi (Kundapura);
- Sharavu Ganapathi Temple at Mangalore;
- Sasivekalu and Kadalekalu Ganapathi Temples at Hampi;
- Dodda Ganesha Temple at Bangalore;
- Varasiddhi Vinayaka Temple at Kanipakam (near Chittoor);
- Paathaala Ganapathi Temple at Sri Kalahasti (Near Tirupathi);
- Saakshi Ganapathi Temple at Srisailam;

While the above list is not exhaustive; there are several other important temples of Lord Ganesha in the states of Orissa, Rajasthan, Gujarat, Bihar, Himachal Pradesh, Goa, Sikkim and Madhya Pradesh.

SyaMantHakopaAkHyaAna
 (Sri Bhagavatha Purana -10th Canto)

Legends of Lord Ganesha and the customs & traditions of Ganesha Chaturthi festival is also associated with Lord Sri Krishna.

On one such occasion of Sri Ganesha Chaturthi; Chandra the Moon God's actions with Lord Sri Ganesha were unbecoming with the result Lord Ganesha cursed Moon. Impact of the curse was such that, whoever looks at the Moon will earn ill-repute.

This has resulted in whoever looking at the Moon started facing false allegations and ill-repute. Subsequently the curse was relaxed to "not looking at the Moon only on the day of Bhadrapada Sukla Chaturthi that is on the day of Sri Ganesha Chaturthi".

Incidentally it so happened that during Dwapara Yuga, Lord Sri Krishna also had to face false allegations (delusion) of having stolen (delusion) the precious jewel named Syamanthaka Mani owned by Sathrajit.

In order to wipe out the false allegations (delusion) made against Him and to make true the words of His (Viswabhara) upaAsaka Ganapati, Lord Sri Krishna himself had to personally intervene and search for the precious jewel.

During the course of His hunt for the jewel Lord Sri Krishna had to come across Jambavantha (Ramayana fame) and fight with him.



Finally, Lord Sri Krishna retrieved the jewel from Jambavantha and handed over the same to Sathrajit.

Thus, Lord Sri Krishna got rid of the false allegations (delusion) made against Him and in the process, He also married Jambavathi Devi and also Sathyabhama Devi.

This story of Syamanthaka Mani known as Syamanthakhopaakhyana is from the 10th canto of Sri Madbhagavatha Purana.

Since then it has become a custom that it is compulsorily read on the day of Sri Ganesha Chaturthi festival by everyone.

ಸಿಂಹ: ಪ್ರಸೇನಮವಧಿತ್, ಸಿಂಹೋ ಜಾಂಬವತಾ: ಹತ: |

ಸುಕುಮಾರಕ ಮಾ ರೋದಿ: ತವ ಹೃಡಿ: ಸ್ಯಮಂತಕ: ||

Simha prasenamavadith simho jambhuvatha hathah |

sukumaraka ma rodhihi thava hyesha syamanthakah ||

सिंहः प्रसेनमवधीत् सिंहो जाम्बवता हतः।
सुकुमारक मा रोदीस्तव हयेष स्यमन्तकः ॥

If one gets Chandra darshana on the day of Bhadrapada Sukla Chaturthi, one should pray Lord Ganesha, read Syamanthakopakhyana (Bhagavata - 10th Canto) and recite the above sloka.



ನೃಘಂತಕೋಷಾಶ್ವನ

ನ್ಯೂಮಿಷಾರಣ್ಯದಲ್ಲಿ ಒಮ್ಮೆ ಸೂತಪುರಾಣಿಕರನ್ನು ಶೌನಕಾದಿಗಳು ಗಣಪತಿಯ ಕಥೆಯನ್ನು ಹೇಳಿದಾಗ, ಅವರು ಹೇಳಿದರು – ಪೂರ್ವದಲ್ಲಿ ಶ್ರೀಕೃಷ್ಣರಮಾತ್ಮನೇ ತನಗೆ ಬಂದ ಅಪವಾದವನ್ನು ಪರಿಹರಿಸಿಕೊಳ್ಳಲು ಈ ವ್ಯಧವನ್ನು ಮಾಡಿದನೆಂದರು. ಆಗ ಶೌನಕರು ಪ್ರಶ್ನಿಸುತ್ತಾರೆ – ಜಗನ್ನಿಯಾಮಕನಾದ ಶ್ರೀಕೃಷ್ಣನಿಗೆ ಅಪವಾದವೇ? ಅದು ಹೇಗೆ ಸಾಧ್ಯ? ಅದನ್ನು ವಿವರಿಸಿ ಹೇಳಲು ಬಯಸಿದಾಗ ಸೂತರು ಹೇಳುತ್ತಾರೆ – ಭಾದ್ರಪದ ಚತುರ್ಥಿಯಂದು ಶ್ರೀ ಕೃಷ್ಣನು ಚಂದ್ರದರ್ಶನವನ್ನು ಮಾಡಿದ್ದರಿಂದ ಸ್ಯಾಮಂತಕ ಮಣಿಗಳ್ನೆಂಬ ಅಪಶ್ಯಾತಿಗೆ ಗುರಿಯಾದನು.

ಒಮ್ಮೆ ಬ್ರಹ್ಮದೇವರು ಗಣಪತಿಗೆ ಅಣಿಮಾಡಿ ಅಷ್ಟಸಿದ್ಧಿಗಳನ್ನೂ ಅನುಗ್ರಹಿಸಿದರು. ಹೀಗೆ ಅನುಗ್ರಹಿತನಾದ ಗಣಪತಿಯು ಸತ್ಯಲೋಕದಿಂದ ಚಂದ್ರಲೋಕಕ್ಕೆ ಬರುತ್ತಿರುವಾಗ ಎಡವಿ ಬಿಡ್ಡನು. ಇದನ್ನು ನೋಡಿದ ಚಂದ್ರನು ಅಪಹಾಸ್ಯ ಮಾಡುತ್ತಾ ನತ್ತುನು. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಚಂದ್ರನಿಗೆ ತಾನೇ ಅತಿ ಸುಂದರನೆಂಬ ಅಹಂಕಾರವೂ ಕಾರಣವಾಗಿತ್ತು. ಈ ಅಪಹಾಸ್ಯವನ್ನು ನೋಡಿದ ಗಣಪತಿಯು ಕುಹಿತನಾಗಿ ಚಂದ್ರನಿಗೆ ಶಾಪವಿಶ್ವನು “ನೀನು ಅತ್ಯಂತ ಸುಂದರನೆಂಬ ಅಹಂಕಾರದಿಂದ ನನಗೆ ಅಪಹಾಸ್ಯ ಮಾಡಿರುವೆ. ಇಂದಿನಿಂದ ನಿನ್ನನ್ನು ಜನರು ನೋಡುವುದೇ ಬೇಡ, ಅಕಸ್ಮಾತ್ ನೋಡಿದರೆ ಅವರಿಗೆ ಸುಳ್ಳ ಅಪವಾದ ಬರಲಿ” ಎಂದು. ಆಗ ತನ್ನ ತಡ್ಡಿಗೆ ಪಶ್ಚಾತಾಪಗೊಂಡ ಚಂದ್ರನು ಗಣಪತಿಯನ್ನು ಸ್ತುತಿಸಿದನು ...

ಪ್ರಸೀದ ದೇವೇಶ ಜಗನ್ನಿವಾಸ ಗಣೇಶ ಲಂಬೋದರ ವರ್ಕತುಂಡ |

ವಿರಿಂಚಿ ನಾರಾಯಣ ಪೂಜ್ಯಮಾನ ಕ್ಷಮಸ್ತ ಮೇ ಗರ್ವಕೃತಂ ಚ ಹಾಸ್ಯಂ |

ಆಗ ಸಂತುಷ್ಟನಾದ ಗಣಪತಿಯ ತನ್ನ ಶಾಪವನ್ನು ಸಂಕುಚಿತಗೊಳಿಸಿದನು –
"ಯಾರು ಚಂದ್ರನನ್ನು ಗಣಪತಿಯ ದಿನವಾದ ಭಾದ್ರಪದ ಶುದ್ಧ ಚತುರ್ಥಿಯಂದು
ನೋಡುತ್ತಾರೋ ಅವರಿಗೆ ಮಿಥ್ಯಾಪವಾದ ಬರಲಿ. ಬೇರೆ ದಿನ ನೋಡಲಿಡ್ದಿಯಲ್ಲ".

ಅಥವಾ ಭಾದ್ರಪದ ಶುದ್ಧ ದ್ವಿತೀಯದಂದು ಬಿದಿಗೆ ಚಂದ್ರನನ್ನು ನೋಡಿದರೂ ಕೂಡ ಆ
ಅಪವಾದದಿಂದ ಮುಕ್ತಿಯಿದೆ.

ಭಾದ್ರಪದ ಶುದ್ಧ ಚತುರ್ಥಿಯಂದು ಚಂದ್ರನನ್ನು ನೋಡಿದರೆ ಅಪವಾದ ತಪ್ಪೆಯು.

ಆದ್ದರಿಂದ ಅಕ್ಷಸ್ಯಾತ್ ಚಂದ್ರನನ್ನು ನೋಡಿದರೆ, ಅದರ ಪರಿಹಾರಾರ್ಥವಾಗಿ ಈ
ಶ್ಲೋಕವನ್ನು ಪರಿಸಿದರೆ, ಅಪವಾದದಿಂದ ಪರಿಹಾರವಾಗುವುದೆಂದು ವರವಿದೆ.

ಪರಮಾತ್ಮನ ಭಕ್ತನಾದ ಸತ್ಯಾಚಿತನು ಒಮ್ಮೆ ಸೂರ್ಯಮಂಡಲಾಂತರ್ಗತನಾದ
ಸೂರ್ಯನಾರಾಯಣನನ್ನು ತಪ್ಪಿಸಿ, ಅವನಿಂದ ಸ್ವಮಂತರಮಣಿಯನ್ನು ಪಡೆದನು.
ಸೂರ್ಯನು ಆ ಮಣಿಯನ್ನು ಸತ್ಯಾಚಿತನಿಗೆ ಕರುಣಾನುಭಾಗ ಅಶುಚಿಯಲ್ಲಿ ಇದನ್ನು
ಧರಿಸಿದರೆ ಅದು ಒಲಿಯದೆಂದು ಹೇಳಿದ್ದನು. ಸತ್ಯಾಚಿತನು ವಿಷ್ಣುಭಕ್ತನಾಗಿದ್ದರೂ
ಲೋಭತನವನ್ನು ಬಿಟ್ಟಿರಲಿಲ್ಲ. ಅವನ ಲೋಭತನವನ್ನು ಹೋಗಲಾಡಿಸಲೆಂದೇ ಶ್ರೀ
ಕೃಷ್ಣನು ತನಗೆ ಆ ಸ್ವಮಂತರ ಮಣಿ ಬೇಕೆಂದು ಸತ್ಯಾಚಿತನಲ್ಲಿ ಕೇಳಿದಾಗ, ಅವನು
ಅದನ್ನು ಕೂಡದೆ ತನ್ನ ಸಹೋದರನಾದ ಪ್ರಸೇನನಿಗೆ ನೀಡಿದ್ದನು.

ಪ್ರಸೇನನಾದರೋ ತಾನು ಭೇಟೆಯಾಡಲು ಹೋದಾಗ ಅಶುಚಿಯಾಗಿದ್ದಾಗ ಅದನ್ನು
ಧರಿಸಿದ್ದನು. ಆಗ ಒಂದು ಸಿಂಹವು ಪ್ರಸೇನನನ್ನು ಕೊಂಡು ಸ್ವಮಂತರಮಣಿಯನ್ನು

ಕೆಳ್ಳಿಕೊಂಡು ಹೋಗುತ್ತಿತ್ತು. ಆಗ ದಾರಿಯಲ್ಲಿ ಜಾಂಬವಂತನೆಂಬ ಕರದಿಯು ಆ ಸಿಂಹವನ್ನು ಕೊಂಡು ಮಣಿಯನ್ನು ತನ್ನ ಗುಹೆಯಲ್ಲಿ ಮಗಳ ಉಯ್ಯಾಲೆಯಲ್ಲಿ ಕಟ್ಟಿದನು.

ಅಷ್ಟರಲ್ಲಿ ಸತ್ಯಾಗಿತನಾದರೋ ತನ್ನ ತಮ್ಮನು ವಾಪಸ್ಸು ಬರದಿರುವುದನ್ನು ನೋಡಿ, ಹಿಂದೆ ಕೃಷ್ಣನು ಸ್ಯಾಮಂತಕಮಣಿಯನ್ನು ಕೇಳಿದ್ದರಿಂದ ಅವನೇ ಈಗ ತನ್ನ ತಮ್ಮನನ್ನು ಕೊಂಡು ಅಪಹರಿಸಿದ್ದಾನೆಂದೆ ಎಲ್ಲಾ ಕಡೆ ಪ್ರಚಾರ ಮಾಡಿದನು. ಕೃಷ್ಣನಾದರೋ ಒಮ್ಮೆ ಭಾದ್ರಪದ ಶುದ್ಧ ಚತುರ್ಥಿಯಂದು ಚಂದ್ರದರ್ಶನ ಮಾಡಿದ್ದನು.

ಸರ್ವದೋಷದೂರನಾದ, ಸರ್ಕಲರಿಗೂ ನಿಯಾಮಕನಾದ ಪರಮಾತ್ಮನಿಗೆ ಅಪವಾದವೇ? ಇಲ್ಲ. ತಾನೇ ಗಣಪತಿಯ ಮಾತನ್ನು ಸತ್ಯವಾಗಿಸಲು, ಜಗನ್ನಾಂತರ ಸೂತ್ರದಾರಿಯಾದ ತಾನೇ ಲೋಕ ಶಿಕ್ಷನಾರ್ಥ ಅಪವಾದವನ್ನು ಸ್ವೀಕರಿಸಿದನು. ಮತ್ತು ಅದರ ಪರಿಹಾರಕ್ಕಾಗಿ ಸ್ಯಾಮಂತಕವನ್ನು ಹುಡುಕಿಕೊಂಡು ಹೊರಟನು. ಕಾಡಿನಲ್ಲಿ ಸಿಂಹದಿಂದ ಹತನಾದ ಪ್ರಸೇನನನ್ನೂ, ಕರದಿಯಿಂದ ಹತವಾದ ಸಿಂಹವನ್ನೂ ನೋಡಿ, ಕರದಿಯ ಹೆಳ್ಳಿ ಗುರುತು ಹಿಡಿದು ಗುಹೆಯೊಳಗೆ ಪ್ರವೇಶಿಸಿದನು. ಗುಹೆಯಲ್ಲಿ ಜಾಂಬವಂತನ ಮಗಳಾದ ಜಾಂಬವತಿಯು ಆ ತೊಟ್ಟಿಲಲ್ಲಿದ್ದ ಮಗುವಿಗೆ ಹೇಳುತ್ತಿದ್ದಳು

—

ಸಿಂಹ: ಪ್ರಸೇನಮವಧಿತ್, ಸಿಂಹೋ ಜಾಂಬವತಾ: ಹತ: |

ಸುಕುಮಾರರ ಮಾ ರೋದಿ: ತವ ಹೈಷ: ಸ್ಯಾಮಂತಕ: ||

ಅರ್ಥ - ಸಿಂಹವು ಪ್ರಸೇನನನ್ನು ಕೊಂದಿತು, ಸಿಂಹವನ್ನು ಜಾಂಬವಂತನೆಂಬ ಕರದಿಯು ಸಂಹರಿಸಿತು. ಹೀ ಸುಕುಮಾರ ಅಳಬೇಡ, ಈ ಸ್ಯಾಮಂಟಕಮಣಿಯು ನಿನಗಾಗಿ ಜಾಂಬವಂತನಿಂದ ತರಲಗಿದೆ. ಎಂದು ಹಾಡುತ್ತಿದ್ದಳು.

ಗುಹಾಪದೇಶಿಸಿದ ಕೃಷ್ಣನನ್ನು ನೋಡಿದ ಜಾಂಬವತೀಯ ಜೋರಾಗಿ ಶಿರುಚಿದಳು. ಆಗ ಅಲ್ಲಿಗೆ ಬಂದ ಜಾಂಬವಂತನು ಕೃಷ್ಣನೋಂದಿ ೨೮ ದಿನಗಳ ಕಾಲ ಯಾದ್ವಮಾಡಿದನು. (ತಾನೇ ಹಿಂದೆ ರಾಮಾವತಾರ ಕಾಲದಲ್ಲಿ ಶ್ರೀರಾಮನೋಂದಿಗೆ ಪ್ರಾಧನಸಿ ಯಾದ್ವಭಿಕ್ಷೆಯನ್ನು ನೀಡಬೇಕೆಂದು ಕೇಳಿದ್ದನು. ಅದನ್ನು ಶ್ರೀಹರಿಯ ಕೃಷ್ಣಾವತಾರಕಾಲದಲ್ಲಿ ಅನುಗ್ರಹಿಸುವೆಂದಿದ್ದನು.).

ಕೃಷ್ಣನೋಂದಿಗೆ ಅಪ್ಪು ದೀರ್ಘಕಾಲ ಯಾದ್ವ ಮಾಡಿ ಸೋತು ನಿಷ್ಪೇಹಿತನ್ನದಾಗ ತನ್ನನ್ನು ಸೋಲಿಸಲು ಯಾರಿಗೂ ಸಾಮಧ್ಯವಿಲ್ಲದಿರುವಾಗ, ಬಹುಶ: ಇವನು ರಾಮಚಂದ್ರನೋ ಎಂಬ ಅನುಮಾನ ಬಂದು, ರಾಮಸ್ವರಣ ಮಾಡಲು, ಆಗ ಶ್ರೀಕೃಷ್ಣನಲ್ಲಿಯೇ ರಾಮಚಂದ್ರನನ್ನು ಕಂಡು, ತನ್ನ ತಣ್ಣಿನ ಅರಿವಾಗಿ ಪ್ರಾಯಶ್ಚಿತ್ತಕ್ರಾಗಿ ತನ್ನ ಮಗಳಾದ ಜಾಂಬವತೀದೇವಿಯನ್ನು ಮತ್ತು ಸ್ಯಾಮಂತಕಮಣಿಯನ್ನೂ ಕೊಟ್ಟು ಕಳಿಸಿದನು.

ಶ್ರೀಕೃಷ್ಣನು ಹಿಂತಿರುಗಿ, ನಂತರ ಯಾದವರ ಸಭೆಯಲ್ಲಿ ಸತ್ಯಾಚಿತನಿಗೆ ಸರ್ಪಲ ವೃತ್ತಾಂತವನ್ನೂ ತಿಳಿಸಿ, ಸ್ಯಾಮಂತಕಮಣಿಯನ್ನೂ ಹಿಂತಿರುಗಿಸಿದನು. ವೃಧಾ ಅಪವಾದವನ್ನು ಶ್ರೀಕೃಷ್ಣನ ಮೇಲೆ ಮಾಡಿದ್ದರಿಂದ ನೋಂದು, ತನ್ನ ಪಾಪವನ್ನು ಕಳೆಯುವ ಸಲುವಾಗಿ ತನ್ನ ಪುತ್ರಿಯಾದ, ಸಾಕ್ಷಾತ್ ಭೂದೇವಿಯ ಅವತಾರಳಾದ ಸತ್ಯಭಾಮೆಯನ್ನು ಕೊಟ್ಟು ಮದುವೆ ಮಾಡಿದನು.

Sri Krishnaarpanamasthu

Sri GanapatiAnthargatha - MukhyPranaAnthargatha

Sri ViswaroopaViswambharayaNamaha



SanKata NaAsHana GanesHa StotHram

(स०८८ नाशन गङ्गेश न्म०१५० - स०८९ नाशन गङ्गेश न्म०१५०)

ఈ न्म०१५० द कौन्सिल वै वै वै वै वै वै वै वै
 नाशन गङ्गेश न्म०१५० द कौन्सिल वै वै वै वै वै वै वै
 नाशन गङ्गेश न्म०१५० द कौन्सिल वै वै वै वै वै वै वै
 नाशन गङ्गेश न्म०१५० द कौन्सिल वै वै वै वै वै वै वै

१० वृषभू शिरसा दैवं गौरीपुत्रं विनायकम्
 भृत्यावासं नृरैनीत्य० आयुःकामार्थसिद्धये १
 वृषभू वैकुण्ठं च एकदन्तं दवितीयकम्
 त्यैय० त्यैय० त्यैय० गजवक्त्रं चनुर्थकम् २

లంబోదరం పంచమం చ షష్ఠం వికటమేవ చ
 సప్తమం విష్ణురాజేంద్రం ధూమువణం తథాష్టమ్యో 3
 నవమం థాలజంద్రం చ దశమం తు వినాయకమో
 ఏకాదశం గణపతిం ద్వాదశం తు గజాననమో 4
 ద్వాదశ్యేతాని నామాని త్రిసంధ్యం యః పరేన్నరః
 న చ విష్ణుబయం తస్య సవసిద్ధి కరః ప్రభో 5
 విద్యాధిం లభతే విద్యాం ధనాధిం లభతే ధనమో
 పుత్రాధిం లభతే పుత్రానో మోక్షాధిం లభతే గతిమో 6
 జపేద్దణపతి స్తోత్రం షడ్ధిమానస్యోః థలం లభేతో
 సంవత్సరేణ సిద్ధిం చ లభతే నాత్ర సంశయః 7
 అష్టేభోయే బ్యాక్ష్యాభేష్యశ్చ లిఖితాష్టయః సమపయీతో
 తస్య విద్యా భవేతోసవాం గణేశస్య ప్రసాదతః 8
 ఇతి శ్రీ నారద పురాణ సంకట నాశనం గణేశ స్తోత్రం సంపూర్ణం
సంకటనాశన గణేశ స్తోత్రం

నారద ఉవాచ.....

పుణమ్య శిరసా దేవం గౌరీపుత్రం వినాయకమ్ |
 భక్తావాసం స్వరేనిత్యం ఆయుష్మామార్ఘసిద్ధయే || १ ||
 పుధమం వక్తుండం చ ఏకదంతం ద్వ్యాతీయకమ్ |
 తృతీయం కృష్ణపీంగాక్షం గజవక్తం చతుర్ధకమ్ || २ ||
 లంబోదరం పంచమం చ షష్ఠం వికటమేవ చ |
 సప్తమం విష్ణురాజేంద్రం ధూమువర్ణం తథాష్టమ్యో || ३ ||
 నవమం థాలజంద్రం చ దశమం తు వినాయకమ్ |

ఏకాదశం గణపతిం ద్వాదశం తు గజాననమ్ || ४ ||
 ద్వాదశైతాని నామాని త్రిసంధ్యం యః పరేన్నరః |
 న చ విష్ణుభయం తస్య సర్వసిద్ధికరః ప్రభుః || ५ ||
 విద్యార్థి లభతే విద్యాం ధనార్థి లభతే ధనమ్ |
 పుత్రార్థి లభతే పుత్రాన్నోక్షార్థి లభతే గతిమ్ || ६ ||
 జప్తద్గణపతిస్తోత్తం షంక్షిర్మాణః పులం లభేత్ |
 సంవత్సరేణ సిద్ధిం చ లభతే నాత్ర సంశయః || ७ ||
 అష్టబ్దీ బ్రాహ్మణేభ్యర్చ లిఖిత్వా యః సమర్పయేత్ |
 తస్య విద్యా భవేత్తుర్వా గంచేశన్య పుసాదతః || ८ |

సంకటనాశనం గణోశస్తోత్రం

శ్రీగణోశాయ నమః | నారద ఉవాచ |
 ప్రణమ్య శిరసా దేవం గౌరీపుత్రం వినాయకమ् |
 భక్తావాసం స్మరేన్నిత్యమాయు:కామార్థసిద్ధయే || १ ||
 ప్రథమం వక్రతుణడం చ ఏకదంతం ద్వితీయికమ् |
 తృతీయం కృష్ణపిఙ్గాకం గజవక్తం చతుర్థకమ् || २ ||
 లమ్బోదరం పఞ్చమం చ షఠం వికటమేవ చ |
 సప్తమం విఘ్నరాజేంద్రం ధ్యమవర్ణ తథాష్టమమ् || ३ ||
 నవమం భాలచంద్రం చ దశమం తు వినాయకమ् |
 ఎకాదశం గణపతిం ద్వాదశం తు గజాననమ् || ४ ||
 ద్వాదశైతాని నామాని త్రిసంధ్యం యః పఠేన్నరః |
 న చ విష్ణుభయం తస్య సర్వసిద్ధికరః ప్రభు: || ५ ||
 విద్యార్థీ లభతే విద్యాం ధనార్థీ లభతే ధనమ् |

पुत्रार्थी लभते पुत्रान्मोक्षार्थी लभते गतिम् ॥ ६॥
 जपेद्गणपतिस्तोत्रं षड्भिर्मासैः फलं लभेत् ।
 संवत्सरेण सिद्धिं च लभते नात्र संशयः ॥ ७॥
 अष्टम्यो ब्राह्मणेभ्यश्च लिखित्वा यः समर्पयेत् ।
 तस्य विद्या भवेत्सर्वा गणेशस्य प्रसादतः ॥ ८॥
 ॥ इति श्रीनारदपुराणे संकटनाशनं गणेशस्तोत्रं सम्पूर्णम् ॥

GaNesha ShodasaNama StHothram

ಸುಮುಖಶ್ವರ್ದ್ವಕದಂತಶ್ವರ್ದ್ವ ಕರ್ಪಿಲೋ ಗಜಕರ್ಣಕಃ ।
ಲಂಬೋದರಶ್ವ ವಿಕರೋ ವಿಷ್ಣುರಾಜೋ ಗಣಾರ್ಥಿಃ ॥ 1 ॥
ಧೂಮ್ರ ಕೇತುಃ ಗಣಾಧ್ಯಕ್ಷೋ ಘಾಲಚಂದ್ರೋ ಗಜಾನನಃ ।
ವರ್ಕತುಂಡ ಶೂರ್ವರ್ಕಣೋ ಹೇರಂಬಃ ಸ್ವಂದಪೂರ್ವಜಃ ॥ 2 ॥
ಷೋಡಶ್ವತಾನಿ ನಾಮಾನಿ ಯಃ ಪರೇಶ್ ಶೃಂಗಾರಾದಪಿ ।
ವಿದ್ಯಾರಂಭೇ ವಿವಾಹೇ ಚ ಪ್ರವೇಶೇ ನಿರ್ಗಮೇ ತಥಾ ।
ಸಂಗ್ರಾಮೇ ಸರ್ವ ಕಾರ್ಯೇಷ ವಿಘಸ್ತಸ್ಯ ನ ಜಾಯತೇ ॥ 3 ॥

ಸುಮುಖಶೈಕದಂತಶ್ವ ಕಪಿಲೋ ಗಜಕರ್ಣಕಃ ।
ಲಂಬೋದರಶ್ವ ವಿಕಟೋ ವಿಘರಾಜೋ ಗಣಾರ್ಥಿಪಃ ॥ 1 ॥
ಧೂಮ್ರ ಕೇತುಃ ಗಣಾಧ್ಯಕ್ಷೋ ಫಾಲಚಂದ್ರೋ ಗಜಾನನಃ ।
ವಕ್ರತುಂಡ ಶಶೂರ್ವಕಣೋ ಹೇರಂಬಃ ಸಂದಪೂರ್ವಜಃ ॥ 2 ॥
ಷೋಡಶೈತಾನಿ ನಾಮಾನಿ ಯಃ ಪರೇಶ್ ಶೃಂಗಾರಾದಪಿ ।
ವಿದ್ಯಾರಂಭ ವಿವಾಹ ಚ ಪ್ರವೇಶ ನಿರ್ಗಮ ತಥಾ ।
ಸಂಗ್ರಾಮ ಸರ್ವ ಕಾರ್ಯೇಷ ವಿಘಸ್ತಸ್ಯ ನ ಜಾಯತೇ ॥ 3 ॥

సుముఖుశైవకదంతశ్చ కపిలో గజకర్ణకః ।
లంబోదరశ్చ వికటో విఘ్నరాజో గణాధిపః ॥ 1 ॥

ధూమ కేతుః గణాధ్యక్షో ఘాలచంద్రో గజాననః ।
వక్తుండ శూరువకర్ణో హరంబః స్కందపూర్వజః ॥ 2 ॥

షోదశైతాని నామాని యః పర్తేత్ శృంగా యాదపి ।
విద్యారంభే వివాహే చ ప్రవేశే నిర్మామే తథా ।
సంగ్రామే సర్వ కార్యేము విఘ్నస్తస్య న జాయతే ॥ 3 ॥

" శ్రీ విష్ణేశ్వర స్తుతి "

(రచన : శ్రీ పురందరదాసు)

ఉపదేశ గురుగణు : శ్రీ వ్యాసరాజ గురుసాధభౌము

రాగ : సౌరాష్ట్ర తాళ : త్రిపుట

శరణ శరణ ॥ పల్లవి ॥

శరణ శరణ సురేంద్ర వందిత ।

శరణ మునిగణ సేవిత ।

శరణ ఘావతి తనయి మూరుతి ।

శరణ సిద్ధి వినాయక ॥ అ. ప ॥

నిటిల నేత్రున దేవి సుతను ।

నాగ భూషణ ప్రియనే ।

ತಟಿಲ್ಲತಾಂಕಿತ ಹೋಮಲಾಂಗನ |
ಕರ್ಣ ಕುಂಡಲ ಧಾರನೆ || ಚರಣ ||

ಬಟ್ಟ ಮುತ್ತಿನ ಹಾರ ಪದಕನೆ |
ಬಾಹು ಹಸ್ತ ಚತುಷ್ಪಾನೆ |
ಇಟ್ಟ ತೋಗಡಿಯ ಹೇಮ ಕರ್ಣಕಣ |
ಘಾಶಾಂಕುಶಧಾರನೆ || ಚರಣ ||

ಹುದ್ದಿ ಮಹ ಲಂಬೋದರನೆ |
ಇದ್ದುಭಾವನ ಗೆಲೀದನೆ |
ಘಾಕನನಾದ ಪುರಂದರವಿಶ್ವಲನ್ನ ನಿಜ ದಾಸರ || ಚರಣ ||

ವಿವರಣೆ :

ಸುರೇಂದ್ರ ವಂದಿತ = ಇಂದ್ರಾಧಿ ಸಮತ ದೇವತೆಗಳಿಂದ ವಂದಿತನಾದ;
ನಿಟಲ ನೇತ್ರನು = ತ್ರಿನೇತ್ರನಾದ ವಿರೂಪಾಕ್ಷನಾಮಕ ಮಹರುದ್ರದೇವರು;
ದೇವಿ ಸುತನೆ = ಶ್ರೀ ರುದ್ರದೇವರ ಪತ್ನಿಯಾದ ಶ್ರೀ ಪಾರ್ವತೀ. ಪಾರ್ವತೀ
ಪರಮೇಶ್ವರರ ಪುತ್ರನೇ ಗಣನಾಥನು.

ತಟಿಲ್ಲತಾಂಕಿತ = ಮಿಂಚಿನ ಬಳ್ಳಿಯಂತೆ ಪ್ರಕಾಶಮಾನವಾದ ಮನೋಹರ
ಶಾರೀರಪುಷ್ಟವನು.

ಬಟ್ಟ ಮುತ್ತಿನ ಹಾರ ಪದಕನೆ = ಪರಿಶುದ್ಧವಾದ ಮುತ್ತಿನ ಹಾರ ಪದಕಗಳಿಂದ
ಅಲಂಕೃತನಾದವ

ಘಾಶ ಅಂಕುಶ ಧಾರನೆ = ಕಟ್ಟು ಹಗ್ಗ, ಆನೆಯನ್ನ ನಿಯಂತ್ರಿಸುವ ಅಂಕುಶ - ಇವುಗಳನ್ನ
ಹಸ್ತದಲ್ಲಿ ಧರಿಸಿದ್ದಾನೆ.

ನಷ್ಟನರಿಗೆ ಅಡಿಗಡಿಗೆ ಒದಗುವ ವಿಷ್ಣು ಪರಂಪರೆಯನ್ನು ಖಂಡಿಸಲು " ಓಶದ ಸಂಕೇತ " ವಾದರೆ; ವಿಷ್ಣುಗಳೊಬ್ಬ ಮದ ಗಜಗಳನ್ನು ನಿಯಂತ್ರಿಸಲು " ಅಂಕುಶ " ಸಂಕೇತವಾಗಿದೆ.

ಹುಕ್ಕಿ ಮಹಲಂಬೋದರನೆ = ದೊಡ್ಡ ಹೊಟ್ಟೆಯಿಳ್ಳವನು. ಗಣಪತಿಯು ಆಶಾಶಕ್ತಿ ಅಭಿಮಾನಿಯು. ನಾಭಿ ಪ್ರದೇಶದಲ್ಲಿರುವ ಷಡ್ಭುತಿಯುತ್ತಾದ ಕರ್ಮಲದಲ್ಲಿದ್ದು; ನಭಸ್ಥಿತನಾದ ಶ್ರೀ ವಿಷ್ಣುಂಭರನನ್ನು ಉಪಾಸಿಸುತ್ತಾ ಇರುವ ಗಣನಾಥನಿಗೆ " ಲಂಬೋದರ " ಯೆಂದು ಹೆಸರು.

ಇಶ್ವರಾಪ = ಕೆಬ್ಬನ್ನು ಬೀಲ್ಲನ್ನಾಗಿ ಹಿಡಿದಿರುವ ಮನ್ತ್ರ; ಮನ್ತ್ರಧನನ್ನು ಜಯಿಸಿದ ಜಿತೇಂದ್ರಿಯನು ಗಣಪನು!!

" ಶ್ರೀ ವಿಘ್ರಾತಿ ಸ್ತುತಿ "
ರಚನೆ : ಶ್ರೀ ಪುರಂದರದಾಸರು

ಅಪದೇಶ ಗುರುಗಳು : ಶ್ರೀ ವ್ಯಾಸರಾಜ ಗುರುಸಾರ್ವಭೌಮರು

ರಾಗ : ಸೌರಾಷ್ಟ್ರ ತಾಳ : ತ್ರಿಪುಟ

ಶಾರಣು ಶಾರಣು ॥ ಪಲ್ಲವಿ ॥

ಶಾರಣು ಶಾರಣು ಸುರೇಂದ್ರ ವಂದಿತ ।

ಶಾರಣು ಮುನಿಗಣ ಸೇವಿತ ।

ಶಾರಣು ಪಾರ್ವತಿ ತನಯ ಮೂರುತಿ ।

ಶಾರಣು ಸಿಂಧಿ ವಿನಾಯಕ ॥ ಅ. ಪ ॥

ನಿಟಿಲ ನೆತ್ರನ ದೇವಿ ಸುತನು ।

ನಾಗ ಭೂಷಣ ಪ್ರಿಯನೆ ।

ತಟಿಲ್ಲತಾಂಕಿತ ಕೋಮಲಾಂಗನ ।

ಕರ್ಣ ಕುಂಡಲ ಧಾರನೆ ॥ ಚರಣ ॥

बृं मुत्तिन हार पदकने ।
 बाहु हस्त चतुष्णे ।
 इहुं तोगडिय हेम कंकण ।
 पाशांकुशधारने ॥ चरण ॥
 कुक्षि मह लंबोदरने ।
 इक्षुचापन गेलिदने ।
 वाहननाद पुरंदरविठ्ठलन्न निज दासर ॥ चरण ॥

" श्री विश्वेश्वर स्तुति "

रचने : श्री पुरंदरदासरु
 छपदेश गुरुगज्ञ : श्री व्यासराज गुरुनार्यभोमरु
 राग : नौराष्ट्र ताळ : त्रिपुट
 शरण शरण ॥ पल्लवी ॥
 शरण शरण सुर्वेंद्र वंदित ।
 शरण मुनिगण नैवित ।
 शरण पार्यति तनय म्यारुति ।
 शरण निधी विनायक ॥ अ. प ॥
 निटील नैत्रेत देवि सुतनु ।
 नाग भूमण प्रैयने ।
 तटील्लतांकित कोमलांगन ।
 कर्त्तुं कुंदल धारने ॥ चरण ॥
 बट्टु मुत्तिन होर पदकने ।
 बाहुं हस्त चतुष्णे ।

ಇಂಥ ತೀಗಡಿಯ ಹೇಮ ಕಂಕಣ |
 ಪಾಶಾಂಕುಷಧಾರನೆ || ಚರಣ ||
 ಕುಕ್ಕಿ ಮಹಾ ಲಂಬೋದರನೆ |
 ಇಹ್ಮಾಚಾಪನ ಗೆಲಿದನೆ |
 ವಾಪಾನನಾದ ಪುರಂದರವಿಶ್ವಲನ್ನ ನಿಜ ದಾಸರ || ಚರಣ ||

Sri VighnEshwara StOtra Sandhi

(Sri HarikathaAmruthaSara antargata)
 composed by Sri JagnnathaDasaru

ಹರಿಕಥಾಮೃತಸಾರ ಗುರುಗಳ ಕರುಣಾಂದಾಪನಿತು ಹೇಳುವೆ
 ಪರಮ ಭಗವದ್ ಭಕ್ತರಿದನಾದರದಿ ಕೇಳುವುದು ||

ಶ್ರೀಶನಂಫ್ರಿಸರೋಜಭ್ರಂಗ ಮಹೇಶಸಂಭವ ಮನ್ಯನದೊಳು
 ಪ್ರಕಾಶಿಸನುದಿನ ಪ್ರಾರ್ಥಿಸುವೆ ಹೇಮಾತಿಶಯದಿಂದ
 ನೀ ಸಲಹು ಸಜ್ಜನರ ವೇದ ವ್ಯಾಸ ಕರುಣಾಘಾತ
 ಮಹದಾಕಾಶಪತಿ ಕರುಣಾಳು ಕೃಷಿದಿದ್ವಮೃನುಧರಿಸು ||೧||

ಏಕದಂತ ಇಬೇಂದ್ರಮುಖ ಚಾಮೀಕರಕೃತಭೂಷಣಾಂಗ
 ಕೃಷಾಕರ್ಚಾಕ್ಷದಿ ನೋಡು ವಿಜ್ಞಾಪಿಸುವೆನಿನಿತೆಂದು
 ನೋರೆನೀಯನ ತುತಿಸುತ್ತಿಷ್ಟ ವಿವೇಕಿಗಳ ಸಹಧಾಸ ಸುಖಿಗಳ
 ನೀ ಕರುಣಸುವುದೆಮಗೆ ಸಂತತ ಪರಮಕರುಣಾಳು ||೨||

ವಿಷ್ಣುರಾಜನ ದುರ್ವಿಷಯದೊಳು ಮಗ್ನವಾಗಿಕ ಮನವ ಮಹದೋ ಷಷ್ಣು
 ನಂಫ್ರಿಸರೋಜಯುಗಳಿ ಭಕ್ತಿಪೂರ್ವಕದಿ

ಉಗ್ನವಾಗಲಿ ನಿತ್ಯಾನರಕಭಯಾಗ್ನಿಗಳಿಗಾನಂಜೆ ಗುರುವರ ಭಗ್ನಗ್ಯಾಸೆನ್ನವಗುಣಗಳನು
ಪ್ರತಿದಿವಸದಲ್ಲಿ ||೬||

ಧನಪ ವಿಷ್ಣುರ್ಕೇನ ವ್ಯಾಧಾಶ್ಚನಿಗಳಿಗೆ ಸರಿಯೆನಿಷ ಷಣ್ಣಿಖಿನನುಜ
ಶೇಷತಸ್ಥದೇವೋತ್ತಮ ವಿಯಧಂಗಾ|
ವಿನುತ ವಿಶ್ವೋಽಾಸರಕನೆ ಸನ್ಯಾಸದಿ ವಿಜ್ಞಾಪಿಸುವೆ
ಲಕುಮೀವನಿತೆಯರಸನ ಭಕ್ತಿಜ್ಞಾನವ ಕೊಟ್ಟ ಸಲುಹುವುದು ||೭||

ಉಾರುದೇಷ್ಟಾಹ್ಯಾಯನೆನಿಸಿ ಅವತಾರಮಾಡಿದೆ ರುಕ್ತಿಣೀಯಲಿ
ಗೌರಿಯರಸನ ವರದಿ ಉದ್ಧರಾದ ರಾಜ್ಞಸರ|
ಶೌರಿಯಾಜ್ಞಾದಿ ಸಂಹರಿಸಿ ಭೂಭಾರವಿಖಿಂಧ ಕರುಣ
ತ್ವತ್ಪಾ ದಾರವಿಂದಕೆ ನಮಿಪೆ ಕರುಣಿಪುದೆಮಗೆ ಸನ್ಯಾತಿಯ||೮||

ಶೂರ್ವಕರ್ಣ ವಿರಾಜಿತೇಂದುವ ದರ್ವಹರ ಉದಿತಾರ್ಕ ಸನ್ನಿಭ
ಸರ್ವವರ ಕಟಿಸೂತ್ರ ವ್ಯಕೃತಗಾತ್ರ ಸುಚರಿತ್ರ|
ಸ್ವಾರ್ಥಾಂಕುಶಪಾಶಕರ ಖಳ ದರ್ವಭಂಜನ ಕರುಣಾಂತಿಗ
ತರ್ವಕನು ನೀನಾಗಿ ತೃಪ್ತಿಯ ಬಡಿಸು ಸಜ್ಜನರ ||೯||

ಹೀಶಪರಮಸುಭಕ್ತಿಪೂರ್ವಕ ವ್ಯಾಸಕೃತಗ್ರಂಥಗಳನರಿತು
ಪ್ರಯಾಸವಿಲ್ಲದೆ ಬರೆದು ವಿಸ್ತರಿಸಿದೆಯೋ ಲೋಕದೊಳು|
ಪಾಶಪಾಣಯಿ ಪಾಂಡಿಸುವೆನುಪದೇಶಿಸೆನಗದರಧ್ರಗಳ
ಕರುಣಾಸಮುದ್ರ ಕೃಪಾಕರ್ಕಾಂತಿ ನೋಡಿ ಪ್ರತಿದಿನದಿ||೧||

ಶ್ರೀಶನತಿನಿಮ್ರಲಸುನಾಭೀದೇಶವಸ್ಥಿತ ರತ್ನಶೃಂಗಗ
 ದಾಸುಶೋಭಿತಗಾತ್ರ ಬೋಕಪವಿತ್ರ ಸುರಮಿತ್ರ|
 ಮೂಷಕಾಸುರ ವಾಹನ ಘಾಣಾವೇಶಯುತ ಪ್ರಖ್ಯಾತ
 ಪ್ರಭು ಪೂರ್ವೆನು ಭಕ್ತರು ಬೇದಿದಿಷ್ಟಾಧ್ರಗಳ ಪ್ರತಿ ದಿನದಿ||೮||

ಶಂಕರಾತ್ಮಜ ದೃತ್ಯಾರಿಗತಿಭಯಂಕರಗತಿಗಳೀಯಲೋಸುಗ ಸಂಕಣಚತುರ್ಧಿಗನೆನಿಸಿ
 ಅಹಿತಾಧ್ರಗಳ ಕೊಟ್ಟು|
 ಮಂಕುಗಳ ಮೋಹಿಸುವೆ ಚಕ್ರಧರಾಂಕಿತನೆ ದಿನದಿನದಿ
 ತ್ವತ್ತದ ಪಂಕಜಗಳಿಗೆ ಎರಗಿ ಬಿನ್ನಯಿಸುವೆನು ಪಾಲಿಪುದು||೯||

ಸಿದ್ಧವಿದ್ಯಾಧರಗಣಸಮಾ ರಾಧ್ಯ ಚರಣಸರೋಜ
 ಸರ್ವಸುಸಿದ್ಧಿದಾಯಕ ಶೀಷ್ಪದಿಂದಾಲಿಪುದು ಬಿನ್ನಪವೆ|
 ಬಿಧಿವಿದ್ಯಾಜ್ಞಾನಬಲ ಪರಿಶುದ್ಧಭಕ್ತಿವಿರಕ್ತಿನಿರುತನ
 ವದ್ಯನ ಸ್ಯಾತ್ಮಿಲೀಲಗಳ ಸುಸ್ಥವನ ವದನದಲ್ಲಿ ||೧೦||

ರತ್ನವಾಸದ್ವಯವಿಭೂಷಣ ಉತ್ತಿಲಾಲಿಸು ಪರಮ
 ಭಗವದ್ಭಕ್ತವರ ಭವ್ಯಾತ್ಮ ಭಾಗವತಾದಿಶಾಸ್ತರದಲ್ಲಿ|
 ಸತ್ಯವಾಗಲೀ ಮನವು ವಿಷಯ ವಿರಕ್ತಿ ಪಾಲಿಸು ವಿದ್ವದಾಧ್ಯ ವಿಮುಕ್ತನೆಂದೆನಿಸೆನ್ನ
 ಭವಭಯದಿಂದ ಕರುಣಾದಲ್ಲಿ ||೧೧||

ಬುಕ್ರಶಿಷ್ಯರ ಸಂಹರಿಪುದಕ ಶಕ್ರ ನಿನ್ನನು ಪೂಜಿಸಿದನು
 ಉರುಕ್ರಮ ಶೀರಾಮಚಂದ್ರನು ಸೇತುಮುಖದಲ್ಲಿ|
 ಚಕ್ರವರ್ತಿ ಧರ್ಮರಾಜನು ಚಕ್ರಧಾಣಯ ನುಡಿಗೆ ಭಜಿಸಿದ
 ವಕ್ರತುಂಡನೆ ನಿನ್ಮಾಂತುಂಟೋ ಈಶನನುಗ್ರಹವು||೧೨||

ಕೌರವೇಂದ್ರನು ನಿನ್ನ ಭಜಿಸದ ಕಾರಣದಿ ನಿಜಹುಲಸಹಿತ
ಸಂಹಾರವ್ಯಾದಿದ ಗುರುವರ ವೃಕೋದರನ ಗದೆಯಿಂದ|
ತಾರಕಾಂತಕನನುಜ ಎನ್ನ ಶರೀರದೊಳು ನೀನಿಂತು ಧರ್ಮ
ಪೇರಕನು ನೀನಾಗಿ ಸಂತ್ಯೇಸೆನ್ನ ಕರುಣದಲ್ಲಿ||೧೬||

ಏಕವಿಂಶತಿ ಮೋದಕಪ್ರಯ ಮೂಕರನು ವಾಗಿಗ್ರಂಭ ಮಾಳ್ಯ
ಕೃಂಘರೇಶ ಕೃತಜ್ಞ ಕಾಮದ ಕಾರ್ಯ ಕೃವಿದಿದು|
ಲೇಖಕಾಗ್ರಣಿ ಮನ್ಯನದ ದುಷ್ಪಾಕುಲವ ಪರಿಹರಿಸು ದಯದಿ ಹಿನಾರ್ಥಿಭಾಯಾತನುಜ
ಮೃಧ್ವವ ಪ್ರಾರ್ಥಿಸುವೆ ನಿನ್ನ||೧೭||

ನಿತ್ಯಮಂಗಲಚರಿತ ಜಗದುತ್ತೆತ್ತಿಸ್ಥಿತಿಲಯನಿಯಮನ
ಜ್ಞಾನತ್ರಯಪ್ರದ ಬಣ್ಣೋಽಚರ ಸುಮನಸಾಸುರರ |
ಚಿತ್ತವೃತ್ತಿಗ್ರಂತೆ ನಡೆವ ಪ್ರಮತ್ತನಲ್ಲ ಸುಹೃಜ್ಞನಾಷ್ಟನ
ನಿತ್ಯದಲ್ಲಿ ನೆನೆನೆನೆದು ಸುಶಿಸುವ ಭಾಗ್ಯ ಕರುಣೆಪುದು||೧೮||

ಪಂಚಭೇದಜ್ಞಾನವರುಪು ವಿರಿಂಚಿಜನಕನ ತೋರು ಮನದಲಿ
ವಾಂಭಿತಪ್ರದ ಒಬ್ಬಮೆಯಿಂದಲಿ ದಾಸನೆಂದರಿದು|
ಪಂಚವಕ್ತನ ತನಯ ಭವದೊಳು ವಂಚಿಸದೆ ಸಂತಯಿಸು ವಿಷಯದಿ ಸಂಚರಿಸಂದರ್ಭಲಿ
ಮಾಡು ಮನಾದಿಕರಣಗ್ರಂಭ||೧೯||

ಏನು ಬೇಡುವುದಿಲ್ಲ ನಿನ್ನ ಕುರ್ಯೋನಿಗ್ರಂಭ ಬರಲಂಜೆ ಲಕ್ಷ್ಮೀ
ಪ್ರಾಣಪತಿತತ್ತ್ವೇಶರಿಂದೊಡಗೂಡಿ ಗುಣಕಾರ್ಯ|
ತಾನೆ ಮಾಡುವನೆಂಬ ಈ ಸುಜ್ಞಾನವೆ ಕರುಣೆಸುವುದೆಮಗೆ
ಮಹಾನುಭಾವ ಮುಹುರುಹು ಪ್ರಾರ್ಥಿಸುವೆನಿತೆಂದು||೨೦||

ನಮೋ ನಮೋ ಗುರುವಯ್ ವಿಭುಧೋತ್ತಮ ವಿವರ್ಜಿತನಿದೃಕಲ್ಲ
 ದ್ರುಮನೆನಿಪೆ ಭಜಕರಿಗೆ ಬಹುಷಭರಿತ ಶುಭಚರಿತ|
 ಉಮೆಯ ನಂದನ ಪರಿಹರಿಸಹಂ ಮಮತೆ ಬುದ್ಧಾದಿಂದಿಯ
 ಗಳಾ ಕ್ರಮಿಸಿ ದಣಿಸುತ್ತಲಿಹವು ಭವದೋಳಗಾವಕಾಲದಲ್ಲಿ ||೧೮||

ಜಯಜಯತು ವಿಷ್ಣೇಶ ತಾಪ ತ್ರಯವಿನಾಶನ ವಿಶ್ವಮಂಗಳ
 ಜಯಜಯತು ವಿದ್ಯಾಪ್ರದಾಯಕ ವೀತಭಯಶೋಕ|
 ಜಯಜಯತು ಚಾವಾಂಗ ಕರುಣಾನಯನದಿಂದಲೀ ನೋಡಿ
 ಜನಾಂಶುಮಯಮೃತಿಗಳನು ಪರಿಹರಿಸು ಭಕ್ತರಿಗೆ ಭವದೋಳಗೆ||೧೯||

ಕಡುಕರುಣ ನೀನೆಂದರಿದು ಹೇರೊಡಲ ನಮಿಸುವೆ ನಿನ್ನಡಿಗೆ
 ಬೆಂಬಿಡದೆ ಪಾಲಿಸು ಪರಮ ಕರುಣಾಸೀಂಥ ಎಂದೆಂದು|
 ನಡುನಡುವೆ ಬರುತ್ತಿಷ್ಟ ವಿಷ್ಣುವ ತಡೆದು ಭಗವನ್ನಾಂಶಕೀರ್ತನೆ
 ನುಡಿನುಡಿಗೆ ಎನ್ನಿಂದ ಪ್ರತಿದಿವಸದಲೀ ಮರೆಯದಲ್ಲಿ||೨೦||

ಎತ್ತವಿಂಶತಿ ಪದಗಳನಿಸುವ ಕೋರನದ ನವಮಾಲಿಕೆಯ
 ಮೃನಾಕಿತನಯಾಂತರ್ಗತ ಶ್ರೀಷ್ವಾಣಪತ್ರಿಯೆನಿಪೆ|
 ಶ್ರೀಕರಜಗನ್ನಾಂಥವಿಶ್ವಲ ಸ್ವೀಕರಿಸಿ ಸ್ವಾಗಾಂಪವರ್ಗದಿ
 ತಾ ಕೊಡುವ ಸೌಖ್ಯಗಳ ಭಕ್ತತರಿಗಾವ ಕಾಲದಲ್ಲಿ||೨೧||

ಶ್ರೀ ಗಣಪತಿ ಚರಿತ್ರೆ |

ಹರಿಕಥಾಮृತಸಾರ ಗುರುಗಳ ಕರುಣಂದಿದಾಪನಿತು ಪೆಳ್ಳವೈ
 ಪರಮ ಭಗವದ್ ಭಕ್ತರಿದನಾದರದಿ ಕೆಳ್ಳವುದು ||

श्रीशनंग्रिसरोजभृंग महेशसंभव मन्मनदोळु
प्रकाशिसनुदिन प्रार्थिसुवे प्रेमातिशयदिंद
नी सलहु सज्जनर वेद व्यास करुणापात्र
महदाकाशपति करुणालु कैपिडिदेम्मनुद्धरिसु ॥१॥

एकदंत इभेंद्रमुख चामीकरकृतभूषणांग
कृपाकटाक्षादि नोडु विज्ञापिसुवेनिनितेंदु
नोकनीयन तुतिसुतिप्प विवेकिगळ सहवास सुखगळ
नी करुणिसुवुदेमगे संतत परमकरुणालु ॥२॥

विघ्नराजने दुर्विषयदोळु मग्नवागिह मनव महदो षग्न नंग्रिसरोजयुगळदि
भक्तिपूर्वकदि
लग्नवागलि नित्यानरकभयाग्निगळिगानंजे गुरुवर भग्नगैसेन्नवगुणगळनु
प्रतिदिवसदल्लि ॥३॥

धनप विष्वकसेन वैद्याश्विनिगळिगे सरियेनिप षण्मुखननुज शेषशतस्थदेवोत्तम
वियद्धंगा।
विनुत विश्वोपासकने सन्मनदि विज्ञापिसुवे
लकुमीवनितेयरसन भक्तिज्ञानव कोट्टु सलुहुवुदु ॥४॥

चारुदेष्णाह्वयनेनिसि अवतारमाडिदे रुक्मिणीयलि
गौरियरसन वरदि उद्धटराद राक्षसरा
शौरियाज्ञादि संहरिसि भूभारविलुहिद करुणि
त्वत्पा दारविंदके नमिपै करुणिपुदेमगे सन्मतिय ॥५॥

शूर्पकर्ण विराजितेंदुव दर्पहर उदितार्क सन्त्रिभ
सर्पवर कटिसूत्र वैकृतगात्र सुचरित्रा।
स्वर्पितांकुशपाशकर खळ दर्पभंजन कर्मसाक्षिग
तर्पकनु नीनागि तृप्तिय बडिसु सज्जनर ॥६॥

खेशपरमसुभक्तिपूर्वक व्यासकृतग्रंथगळनरितु
प्रयासविल्लदे बरेदु विस्तरिसिद्यो लोकदोळु।
पाशपाणिये प्रार्थिसुवेनुपदेशिसेनगदरर्थगळ
करुणासमुद्र कृपाकटाक्षदि नोडि प्रतिदिनदि॥७॥
श्रीशनतिनिर्मलसुनाभीदेशवस्थित रक्तशृंगग
दासुशोभितगात्र लोकपवित्र सुरमित्र।
मूषकासुर वाहन प्राणावेशयुत प्रख्यात
प्रभु पूरैसु भक्तरु बेडिदिष्टर्थगळ प्रति दिनदि॥८॥

शंकरात्मज दैत्यरिगतिभयंकरगतिगळीयलोसुग संकटचतुर्थिगनेनिसि
अहितार्थगळ कोट्टु।
मंकुगळ मोहिसुवे चक्रधरांकितने दिनदिनदि
त्वत्यद पंकजगळिगे ऐरगि बिन्नयिसुवेनु पालिपुद्दु॥९॥

सिद्धविद्याधरगणसमा राध्य चरणसरोज
सर्वसुसिद्धिदायक शीघ्रदिंदालिपुदु बिन्नपव।
बुद्धिविद्याज्ञानबल परिशुद्धभक्तिविरक्तिनिरुतन
वद्यन स्मृतिलीलोगळ सुस्तवन वदनदलि ॥१०॥

रक्तवासद्वयविभूषण उक्तिलालिसु परम
भगवद्वक्तवर भव्यात्म भागवतादिशास्त्रदलि।
सक्तवागलि मनवु विषय विरक्ति पालिसु विद्वदाद्य विमुक्तनेंदेनिसेन्न भवभयदिंद
करुणदलि ॥११॥

शुक्रशिष्यर संहरिपुदके शक्र निन्ननु पूजिसिदनु
उरुक्रम श्रीरामचंद्रनु सेतुमुखदल्लि।
चक्रवर्ति धर्मराजनु चक्रपाणिय नुडिगे भजिसिद
वक्रतुंडने निन्नोळेतुंटो ईशननुग्रहवु॥१२॥

कौरवेंद्रनु निन्न भजिसद कारणदि निजकुलसहित
संहारवैदिद गुरुवर वृकोदरन गदेयिंद।
तारकांतकननुज ऐन्न शरीरदोळु नीनिंतु धर्म
प्रेरकनु नीनागि संतैसैन्न करुणदलि॥१३॥
एकविंशति मोदकप्रिय मूकरनु वाग्मिगळ माव्य
कृपाकरेश कृतज्ञ कामद कायो कैविडिदु।
लेखकाग्रणि मन्मनद दुर्व्याकुलव परिहरिसु दयदि पिनाकिभार्यातनुज मृद्धव
प्रार्थिसुवे निन्न॥१४॥

नित्यमंगलचरित जगदुत्पत्तिस्थितिलयनियमन
ज्ञानत्रयप्रद बण्धमोचक सुमनसासुरर।
चित्तवृत्तिगळंते नडेव प्रमत्तनल्ल सुहज्जनाप्तन
नित्यदलि नेनेनेनेदु सुखिसुव भाग्य करुणिपुदु॥१५॥

पंचभेदज्ञानवरुपु विरिचिजनकन तोरु मनदलि
वांछितप्रद ओलुमेयिंदलि दासनेंदरिदु।
पंचवक्त्वन तनय भवदोळु वंचिसदे संतयिसु विषयदि संचरिसंददलि माडु
मनादिकरणगळ॥१६॥

एनु बेडुवुदिल्ल निन्न कुयोनिगळु बरलंजे लक्ष्मी प्राणपतितत्त्वेशरिंदोडगूडि
गुणकार्य।
ताने माडुवनेंब ई सुज्ञानवे करुणिसुवुदेमगे
महानुभाव मुहुर्मुहु प्रार्थिसुवेनिनितेंदु॥१७॥

नमो नमो गुरुवर्य विबुधोत्तम विवर्जितनिद्रकल्प
द्वुमनेनिपे भजकरिगे बहुगुणभरित शुभचरित।
उमेय नंदन परिहरिसहं ममते बुद्ध्यादिंद्रिय
गळा क्रमिसि दणिसुतलिहवु भवदोळगावकालदलि ॥१८॥

जयजयतु विघ्नेश ताप त्रयविनाशन विश्वमंगळ
 जयजयतु विद्याप्रदायक वीतभयशोक।
 जयजयतु चार्वांग करुणानयनदिदलि नोडि
 जन्मामयमृतिगळनु परिहरिसु भक्तरिगो भवदोळगो॥१९॥
 कडुकरुणि नीनेंदरिदु हेरोडल नमिसुवे निन्नडिगो
 बैंबिडदे पालिसु परम करुणासिंधु ऐंदैंदु।
 नडुनडुवे बरुतिष्प विघ्नव तडेदु भगवन्नामकीर्तने
 नुडिनुडिगो ऐन्निंद प्रतिदिवसदलि मरेयदलो॥२०॥

एकविंशति पदगळेनिसुव कोकनद नवमालिकेय
 मैनाकितनयांतर्गत श्रीप्राणपतियेनिप।
 श्रीकरजगन्नाथविठ्ठल स्वीकरिसि स्वर्गापिवर्गदि
 ता कोडुव सौख्यगळ भक्तरिगाव कालदलि॥२१॥

३ गळपति चरित्रे ।

हारिकळामृतसार गुरुगळ करुणादिंदापनितु पैशुवे
 परम भगवद भक्तरिदनादरदि कैशुवुरु ॥

श्रीकन्दप्रियनर्जुनभृंग महेशसंभव मनूनदीशु
 प्रकाशिन्नुदिन प्रार्द्धिसुवे प्रैमात्रिशयदिंद
 नी सलपु सज्जनर वेद व्यास करुणापात्र
 महाकाशपति करुणाशु कैपीडिदेमृनुदृरिसु ॥८॥

एकदंत इर्भेंद्रमुख चामीकरकृतभूमणांग
 कृपाकटाक्षदि नेंदु विज्ञापिसुवेनिनितेंदु
 नैकनीयन तुतिसुतिपु विवेकिगळ सहवास सुभुगळ
 नी करुणेसुवदेमुगे संतत परमकरुणाशु ॥९॥

విష్ణురాజనే దుర్విషయదోషు మగ్నవగిహా మనవ మహాదో షమ్మ
 నంద్ర్మిసరోజయుగళది భక్తిపూర్వకది
 లగ్నవగలి నిత్యానరకభయగ్నిగళిగానంజె గురువర
 భగ్నగైనెన్నవగుణగళను ప్రతిదివసదల్లి ॥౩॥
 ధనప విష్ణుకేన వైద్యశ్శివిగళిగ సరియెనిప షణ్ముఖుననుజ
 శేషతస్థదేవత్తమ వియధంగా
 వినుత విశ్వాపాసకనె సన్మానది విజ్ఞాపిసువె
 లకుమీవనితెయరసన భక్తిజ్ఞానవ కొట్టు సలుహువుదు ॥౪॥

చారుదేష్టాహ్యయనెనిసి అవతారమాడిదె రుక్మిణీయలి
 గౌరియరసన వరది ఉధ్వటరాద రాక్షసరా
 శౌరియజ్ఞది సంహరిసి భూభారవిషుహిద కరుణి
 త్వత్పాదారవిందకె నమిపె కరుణిపుదెమగె సన్మతియ ॥౫॥

శూర్పకర్మ విరాజితేందువ దర్పహర ఉదితార్గు సన్నిభ
 సర్పవర కటిసూత్ర వైకృతగ్మత్ర సుచరిత్ర|
 స్వర్పితాంకుశపాశకర ఖళ దర్పభంజన కర్మసాక్షిగ
 తర్పకను నీనాగి తృప్తియ బడిసు సజ్జనర ॥౬॥

ఖేశపరమసుభక్తిపూర్వక వ్యాసకృతగ్రంథగళనరితు
 ప్రయసవిల్లదె బరెదు విస్తరిసిదెయె లోకదోషు|
 పాశపాణియె ప్రార్థిసువెనుపదేశిసెనగదరర్థగళ
 కరుణాసముద్ర కృపాకటాక్షది నోడి ప్రతిదినది ॥౭॥

శ్రీశనతినిర్మలసునాభీదేశవస్తిత రక్తశృంగగ
 దాసుశోభితగ్మత లోకపవిత్ర సురమిత్ర|
 మూషకాసుర వాహన ప్రాణావేశయుత ప్రభ్యాత
 ప్రభు పూర్తైను భక్తరు బేడిదిష్టార్థగళ ప్రతి దినది ॥౮॥

శంకరాత్మజ దైత్యరిగతిభయంకరగతిగాయలోసుగ
 సంకటచతుర్భిగనెనిసి ఆహితార్థగళ కొట్టు|
 మంకుగళ మోహిసువె చక్రధరాంకితనె దినదినది
 త్వత్పుర పంకజగళిగె ఎరగి బిన్నయిసువెను పాలిపుదు||౮||
 సిద్ధవిద్యాధరగణసమా రాధ్య చరణసరోజ
 సర్వసుసిద్ధిదాయక శీఘ్రుదిందాలిపుదు బిన్నపవ
 బుద్ధివిద్యాష్టానబల పరిశుద్ధభక్తివిరక్తినిరుతన
 వద్యన స్మృతిలీలగళ సుస్తవన వదనదలి ||౧౦||

రక్తవాసద్వయవిభూషణ ఉక్కిలాలిసు పరమ
 భగవద్గుక్కవర భవ్యత్తు భాగవతాదిశాస్త్రదలి|
 సక్తవాగలి మనవు విషయ విరక్తి పాలిసు విద్వదాద్య
 విముక్తనెందెనిసెన్న భవభయదింద కరుణదలి ||౧౧||

శుక్రశిష్యర సంహరిపుదకె శక్ర నిన్నను పూజిసిదను
 ఉరుక్కమ శ్రీరామచందను సేతుముఖుదల్లి|
 చక్రవర్తి ధర్మరాజును చక్రపాణియ నుడిగె భజిసిద
 వక్తుండనె నిన్నోళంతుంటో ఈశననుగ్రహపు||౧౨||

కారవేంద్రను నిన్న భజిసద కారణది నిజకులసహిత
 సంహరవైదిద గురువర వృక్షోదరన గదెయింద|
 తారకాంతకననుజ ఎన్న శరీరదొళు నీనింతు ధర్మ
 ప్రేరకను నీనాగి సంత్రసెన్న కరుణదలి||౧౩||

ఏకవింశతి మోదకప్రియ మూకరను వాగ్నిగళ మాళ్వ
 కృపాకరేశ కృతజ్ఞ కామద కాయ్య కైవిడిదు|
 లేఖకాగ్రణి మన్మహద దుర్వాకులవ పరిహారిసు దయది
 వినాకిభార్యతనుజ మృదువ ప్రార్థిసువె నిన్న||౧౪||

నిత్యమంగలచరిత జగదుత్పత్తిస్తితిలయనియమన
 జ్ఞానత్రయప్రద బట్టోచక సుమనసాసురర |
 చిత్తవృత్తిగళంతె నడెవ ప్రమత్తనల్ సుహృజ్ఞనాప్తన
 నిత్యదలి నెనెనెనెదు సుఖిసువ భాగ్య కరుణిష్టుదు ||౧౯||
 పంచబేదజ్ఞానవరుపు విరించిజనకన తోరు మనదలి
 వాంచితప్రద ఒలుమెయిందలి దాసనెందరిదు |
 పంచవక్తన తనయ భవదోళు వంచిసదె సంతయసు విషయది
 సంచరిసందదలి మాడు మనాదికరణగళ ||౧౯||

ఎను బేడువుదిల్ల నిన్న కుయోనిగళు బరలంజె లక్ష్మీ
 ప్రాణపత్తితత్త్వశరిందోదగూడి గుణకార్య |
 తానె మాడువనెంబ ఈ సుజ్ఞానవె కరుణిసువుదెమగె
 మహానుభావ ముహుర్ముపు ప్రార్దిసువెనినితెందు ||౨౦||

నమో నమో గురువర్య విబుధోత్తమ వివర్జితనిద్రకలు
 గ్రుమనెనిపె భజకరిగె బహుగుణభరిత శుభచరిత |
 ఉమెయ నందన పరిహారిసహం మమతె బుద్ధ్యాదింద్రియ
 గళాక్రమిసి దణిసుతలిహవు భవదోళగావకాలదలి ||౨౧||

జయజయతు విశ్వేష తాప త్రయవినాశన విశ్వమంగళ
 జయజయతు విద్యాప్రదాయక వీతభయశోక |
 జయజయతు చార్యాంగ కరుణానయనదిందలి నోడి
 జన్మామయమృతిగళను పరిహారిసు భక్తరిగె భవదోళగె ||౨౨||

కదుకరుణి నీనెందరిదు హరోదల నమిసువె నిన్నడిగె
 బెంబిదదె పాలిసు పరమ కరుణాసింధు ఎందెందు |
 నదునదువె బరుతిపు విష్ణువ తడెదు భగవన్నామకీర్తనె
 నుడినుడిగె ఎన్నింద ప్రతిదివసదలి మరెయదలె ||౨౩||

ఎకవింశతి పదగళనిసువ కోకనద నవమాలికెయ
మైనాకితనయంతర్థత శ్రీప్రాణపత్రియెనిప|
శ్రీకరజగన్మాథవిర్తుల స్వీకరిసి స్వాధాపవర్ధది
ణ కొదువ శోఖ్యగళ భకుతరిగావ కాలరలీ||౨౮||

English translation of Sri Vighneswara Stothra Sandhi (Sri HarikathaAmruthaSara antargata) composed by Sri JagannathaDasaru...

Courtesy > Link given below...

<https://sites.google.com/site/harshalarajesh/hk-chapter-28>

॥ శ్రీగణేశస్తాత్రం ప్రహలాదకృతమ् ॥

శ్రీ గణేశాయ నమ: ।

అధునా శృణు దేవస్య సాధనం యోగదం పరమ् ।

సాధయిత్వా స్వయం యోగీ భవిష్యసి న సంశయ: ॥ १॥

స్వానందః స్వవిహారేణ సంయుక్తశచ విశేషత: ।

సర్వసంయోగకారిత్వాద గణేశో మాయయా యుత: ॥ २॥

విహారేణ విహీనశచాయోగో నిర్మాయిక: సమృత: ।

సంయోగాభేద హీనత్వాద భవహా గణనాయక: ॥ ३॥

సంయోగాయోగయోర్యోగ: పూర్ణయోగస్త్వయోగిన: ।

प्रह्लाद गणनाथस्तु पूर्णो ब्रह्ममयः परः ॥ ४॥
 योगेन तं गणाधीशं प्राप्नुवन्तश्च दैत्यप ।
 बुद्धिः सा पञ्चधा जाता चित्तरूपा स्वभावतः ॥ ५॥
 तस्य माया दविधा प्रोक्ता प्राप्नुवन्तीह योगिनः ।
 तं विद्धि पूर्णभावेन संयोगाऽयोगर्वजितः ॥ ६॥
 क्षिप्तं मूढं च विक्षिप्तमेकाग्रं च निरोधकम् ।
 पञ्चधा चित्तवृत्तिश्च सा माया गणपस्य वै ॥ ७॥
 क्षिप्तं मूढं च चितं च यत्कर्मणि च विकर्मणि ।
 संस्थितं तेन विश्वं वै चलति स्व-स्वभावतः ॥ ८॥
 अकर्मणि च विक्षिप्तं चितं जानीहि मानद ।
 तेन मोक्षमवाप्नोति शुक्लगत्या न संशयः ॥ ९॥
 एकाग्रमष्टधा चितं तदेवैकात्मधारकम् ।
 सम्प्रज्ञात समाधिस्थम् जानीहि साधुसत्तम ॥ १०॥
 निरोधसंजितं चितं निवृत्तिरूपधारकम् ।
 असम्प्रज्ञातयोगस्थं जानीहि योगसेवया ॥ ११॥
 सिद्धिर्नानाविधा प्रोक्ता भ्रान्तिदा तत्र सम्मता ।

माया सा गणनाथस्य त्यक्तव्या योगसेवया ॥ १२॥

पञ्चधा चित्तवृत्तिश्च बुद्धिरूपा प्रकीर्तिता ।

सिद्ध्यर्थं सर्वलोकाश्च भ्रमयुक्ता भवन्त्यतः ॥ १३॥

धर्मा-र्थ-काम-मोक्षाणां सिद्धिर्भिन्ना प्रकीर्तिता ।

ब्रह्मभूतकरी सिद्धिस्त्यक्तव्या पंचधा सदा ॥ १४॥

मोहदा सिद्धिरत्यन्तमोहधारकतां गता ।

बुद्धिशैव स सर्वत्र ताभ्यां खेलति विघ्नपः ॥ १५॥

बुद्ध्या यद् बुद्ध्यते तत्र पश्चान् मोहः प्रवर्तते ।

अतो गणेशभक्त्या स मायया वर्जितो भवेत् ॥ १६॥

पञ्चधा चित्तवृत्तिश्च पञ्चधा सिद्धिमादरात् ।

त्यक्वा गणेशयोगेन गणेशं भज भावतः ॥ १७॥

ततः स गणराजस्य मन्त्रं तस्मै ददौ स्वयम् ।

गणानां त्वेति वेदोक्तं स विधिं मुनिसत्तम ॥ १८॥

तेन सम्पूजितो योगी प्रह्लादेन महात्मना ।

ययौ गृत्समदो दक्षः स्वर्गलोकं विहायसा ॥ १९॥

प्रह्लादश्च तथा साधुः साधयित्वा विशेषतः ।

योगं योगीन्द्रमुख्यं स शान्तिसद्धारकोऽभवत् ॥ २०॥

विरोचनाय राज्यं स ददौ पुत्राय दैत्यपः ।

गणेशभजने योगी स सक्तः सर्वदाऽभवत् ॥ २१॥

सगुणं विष्णु रूपं च निर्गुणं ब्रह्मवाचकम् ।

गणेशेन धृतं सर्वं कलांशेन न संशयः ॥ २२॥

एवं जात्वा महायोगी प्रह्लादोऽभेदमाश्रितः ।

हृदि चिन्तामणिम् जात्वाऽभजदनन्यभावनः ॥ २३॥

स्वल्पकालेन दैत्येन्द्रः शान्तियोगपरायणः ।

शान्तिं प्राप्तो गणेशेनैकभावोऽभवतत्परः ॥ २४॥

शापश्चैव गणेशेन प्रह्लादस्य निराकृतः ।

न पुनर्दुष्टसंगेन भ्रान्तोऽभून्मयि मानद! ॥ २५॥

एवं मदं परित्यज हयेकदन्तसमाश्रयात् ।

असुरोऽपि महायोगी प्रह्लादः स बभूव ह ॥ २६॥

एतत् प्रह्लादमाहात्म्यं यः शृणोति नरोत्तमः ।

पठेद् वा तस्य सततं भवेदोप्सितदायकम् ॥ २७॥

॥ इति मुद्गलपुराणोक्तं प्रह्लादकृतं गणेशस्तोत्रं सम्पूर्णम् ॥

॥ ಶ್ರೀಗಣೇಶಸ್ಮರೋತ್ತರಂ ಪ್ರಹಾದಕೃತಮ್ ॥

ಶ್ರೀ ಗಣೇಶಾಯ ನಮಃ ।

ಅಧುನಾ ಶೃಂಗಾರದೇವಸ್ಯ ಸಾಧನಂ ಯೋಗದಂ ಪರಮ್ |
ಸಾಧಯಿತ್ವಾ ಸ್ವಯಂ ಯೋಗೀ ಭವಿಷ್ಯಸಿ ನ ಸಂಶಯಃ ॥ ೧॥

ಸ್ವಾನನಃ ಸ್ವಲ್ಪಿಹಾರೇಣ ಸಂಯುಕ್ತಶ್ಚ ವಿಶೇಷತಃ ।
ಸರ್ವಸಂಯೋಗಕಾರಿತ್ವಾದ ಗಣೇಶೋ ಮಾಯ್ಯಾ ಯುತಃ ॥ ೨॥

ವಿಹಾರೇಣ ವಿಹಿನಾಶಾಂಕಯೋಗೋ ನಿಮಾರ್ಯಿಕಃ ಸ್ಮಾತಃ ।
ಸಂಯೋಗಾಭೇದ ಹಿನತ್ವಾದ ಭವಹಾ ಗಣನಾಯಕಃ ॥ ೩॥

ಸಂಯೋಗಾಂಯೋಗಯೋಯೋರ್ಯೋರ್ಗಃ ಪೂರ್ಣಯೋಗಸ್ತ್ವಯೋಗಿನಃ ।
ಪ್ರಹಾದ ಗಣನಾಧಸ್ತ ಪೂರ್ಣೋ ಬ್ರಹ್ಮಮಯಃ ಪರಃ ॥ ೪॥

ಯೋಗೇನ ತಂ ಗಣಾಧಿಶಂ ಪ್ರಾಪ್ತವನ್ತಶ್ಚ ದೃತ್ಯಾಪ ।
ಬುದ್ಧಃ ಸಾ ಪಜ್ಞಾದಾ ಜಾತಾ ಚಿತ್ತರೂಪಾ ಸ್ವಭಾವತಃ ॥ ೫॥

ತಸ್ಯ ಮಾಯ್ಯಾ ದ್ವಿಧಾ ಪ್ರೋಕ್ತಾ ಪ್ರಾಪ್ತವನ್ತೀಹ ಯೋಗಿನಃ ।
ತಂ ವಿದ್ಧಿ ಪೂರ್ಣಭಾವೇನ ಸಂಯೋಗಾಂಯೋಗವರ್ಚಿತಃ ॥ ೬॥

ಕ್ಷಿಪ್ತಂ ಮೂರ್ಧಂ ಚ ವಿಕ್ಷಿಪ್ತಮೇರ್ಕಾಗ್ರಂ ಚ ನಿರೋಧಕಮ್ |
ಪಜ್ಞಾದಾ ಚಿತ್ತಮೃತ್ಯಾಶ್ಚ ಸಾ ಮಾಯ್ಯಾ ಗಣಪಸ್ಯ ವ್ಯೈ ॥ ೭॥

ಕ್ಷಿಪ್ತಂ ಮೂರ್ಧಂ ಚ ಚಿತ್ತಂ ಚ ಯತ್ಪರ್ಮಣಿ ಚ ವಿಕರ್ಮಣಿ |
ಸಂಸ್ಥಿತಂ ತೇನ ವಿಶ್ವಂ ವ್ಯೈ ಚಲತಿ ಸ್ವ-ಸ್ವಭಾವತಃ ॥ ೮॥

ಅಕರ್ಮಣಿ ಚ ವಿಕ್ಷಿಪ್ತಂ ಚಿತ್ತಂ ಜನೀಹಿ ಮಾನದ |

ತೇನ ಮೋಕ್ಷಮಾಪ್ಲೋತಿ ಶುಕ್ಲಗತ್ಯಾ ನ ಸಂಶಯಃ || ೬||

ಎಕಾಗ್ರಮಷ್ಟಧಾ ಚಿತ್ತಂ ತದೇವೈಕಾತ್ಮಧಾರಕಮ್ |
ಸಮ್ಪೂಜ್ಞತ ಸಮಾಧಿಸ್ತಮ್ ಜಾನೀಹಿ ಸಾಧುಸತ್ತಮ್ || ೧೦||

ನಿರೋಧಸಂಜ್ಞಿತಂ ಚಿತ್ತಂ ನಿವೃತ್ತಿರೂಪಧಾರಕಮ್ |
ಅಸಮ್ಪೂಜ್ಞತಯೋಗಸ್ಥಂ ಜಾನೀಹಿ ಯೋಗಸೇವಯಾ || ೧೧||

ಸಿದ್ಧನಾರ್ಥನಾಲಿಧಾ ಪೋರ್ಕೂ ಭಾನ್ಯಿದಾ ತತ್ತ್ವ ಸಮ್ಮತಾ |
ಮಾಯಾ ಸಾ ಗಣನಾಧಸ್ಯ ತ್ಯಕ್ತವ್ಯಾ ಯೋಗಸೇವಯಾ || ೧೨||

ಪಜ್ಞಧಾ ಚಿತ್ತವೃತ್ತಿಶ್ಚ ಬುದ್ಧಿರೂಪಾ ಪ್ರಕೀರ್ತಿತಾ |
ಸಿದ್ಧಾರ್ಥಂ ಸರ್ವಲೋಕಾಶ್ಚ ಭ್ರಮಯುಕ್ತಾ ಭವನ್ಯತಃ || ೧೩||

ಧರ್ಮಾ-ಽರ್ಥ-ಕಾಮ-ಮೋಕ್ಷಾಣಾಂ ಸಿದ್ಧಭೀಂನಾಂ ಪ್ರಕೀರ್ತಿತಾ |
ಬುಹ್ಯಭೂತಕರೀ ಸಿದ್ಧಾಸ್ಯಕ್ತವ್ಯಾ ಪಂಚಧಾ ಸದಾ || ೧೪||

ಮೋಹದಾ ಸಿದ್ಧಿರತ್ಯಾನ್ತಮೋಹಧಾರಕತಾಂ ಗತಾ |
ಬುದ್ಧಿಶ್ಚವ ಸ ಸರ್ವತ್ರ ತಾಭಾಯಂ ಖೇಲತಿ ಲಿಘ್ನಃ || ೧೫||

ಬುದ್ಧಾ ಯದ್ಯ ಬುದ್ಧಾ ತೇ ತತ್ತ್ವ ಪಶ್ಚಾನ್ ಮೋಹಃ ಪ್ರವರ್ತತೇ |
ಅತೋ ಗಣೇಶಭಕ್ತಾ ಸ ಮಾಯಯಾ ವಚ್ಯತೋ ಭವೇತ್ || ೧೬||

ಪಜ್ಞಧಾ ಚಿತ್ತವೃತ್ತಿಶ್ಚ ಪಜ್ಞಧಾ ಸಿದ್ಧಮಾದರಾತ್ |
ತ್ಯಕ್ತ ಗಣೇಶಯೋಗೇನ ಗಣೇಶಂ ಭಜ ಭಾವತಃ || ೧೭||

ತತಃ ಸ ಗಣರಾಜಸ್ಯ ಮನ್ತ್ರಂ ತಸ್ಯೈ ದದೌ ಸ್ವಯಮ್ |
ಗಣಾನಾಂ ತ್ವೇತಿ ವೇದೋಕ್ತಂ ಸ ಲಿಧಿಂ ಮುನಿಸತ್ತಮ್ || ೧೮||

ತೇನ ಸಮೂಜಿತೋ ಯೋಗಿ ಪ್ರಹಾದೇನ ಮಹಾತ್ಮನಾ |
ಯಯೌ ಗೃತ್ಸಮದೋ ದಕ್ಷಃ ಸ್ವಗರ್ಭೋಕಂ ವಿಹಾಯಸಾ || ೧೯||

ಪ್ರಹಾದಶ್ಚ ತಥಾ ಸಾಧುಃ ಸಾಧಯಿತ್ವಾ ವಿಶೇಷತಃ |
ಯೋಗಂ ಯೋಗಿನಿಷ್ಮಾಮಾಖ್ಯಂ ಸ ಶಾಸ್ತಿಸದ್ವಾರಕೋಽಭವತ್ || ೨೦||

ವಿರೋಚನಾಯ ರಾಜ್ಯಂ ಸ ದದೌ ಪುತ್ರಾಯ ದೃತ್ಯಪಃ |
ಗಣೇಶಭಜನೇ ಯೋಗಿ ಸ ಸಕ್ತಃ ಸರ್ವದಾರಭವತ್ || ೨೧||

ಸಗುಣಂ ವಿಷ್ಣು ರೂಪಂ ಚ ನಿಗುಣಂ ಬ್ರಹ್ಮವಾಚಕಮ್ |
ಗಣೇಶೈನ ಧೃತಂ ಸರ್ವಂ ಕಲಾಂಶೈನ ನ ಸಂಶಯಃ || ೨೨||

ಎವಂ ಜಾತ್ವಾ ಮಹಾಯೋಗಿ ಪ್ರಹಾದೋಽಭೇದಮಾಶ್ರಿತಃ |
ಹೃದಿ ಚಿನ್ನಾಮಣಿಮ್ ಜಾತ್ವಾಽಭಜದನನ್ಯಭಾವನಃ || ೨೩||

ಸ್ವಲ್ಪಕಾಲೈನ ದೃತ್ಯೈನಿಃ ಶಾಸ್ತಿಯೋಗಪರಾಯಣಃ |
ಶಾಸ್ತಿಂ ಪ್ರಾಪ್ತೋ ಗಣೇಶೈನ್ಯಕಭಾಪೋಽಭವತತ್ಪರಃ || ೨೪||

ಶಾಪಶ್ಚೈವ ಗಣೇಶೈನ ಪ್ರಹಾದಸ್ಯ ನಿರಾಕೃತಃ |
ನ ಪುನರ್ದುಷಣಂಗೈನ ಭಾನುಽಽಭೂನ್ಯಾಯಿ ಮಾನದ!|| ೨೫||

ಎವಂ ಮದಂ ಪರಿತ್ಯಜ ಹ್ಯೇಕದನ್ತಸಮಾಶ್ಯಾತ್ |
ಅಸುರೋಽಪಿ ಮಹಾಯೋಗಿ ಪ್ರಹಾದಃ ಸ ಬಭೂವ ಹ || ೨೬||

ಎತತ್ ಪ್ರಹಾದಮಾಹಾತ್ಮ್ಯಂ ಯಃ ಶೃಂಹೋತ್ತಿ ನರೋತ್ತಮಃ |
ಪರೇದಾ ವಾ ತಸ್ಯ ಸತತಂ ಭವೇದೋಪ್ಯಿತದಾಯಕಮ್ || ೨೭||

|| ಇತಿ ಮುದ್ಲಪುರಾಣೋಕ್ತಂ ಪ್ರಹಾದಕೃತಂ ಗಣೇಶಸ್ಮೃತ್ಯಂ
ಸಮೂಳಣಮ್ ||

॥ శ్రీగణేశస్తోత్రం ప్రఫ్లదకృతమ్ ॥

శ్రీ గణేశాయ నమః ।

అధునా శృంగారా దేవస్య సాధనం యోగదం పరమ్ |
సాధయత్వా స్వయం యోగీ భవిష్యని న సంశయః ॥ ८॥

స్వాన్నః స్వవిహరేణ సంయుక్తశ్చ విశేషతః ।
సర్వసంయోగకారిత్వాద్ గణేశో మాయయా యుతః ॥ ९॥

విహరేణ విహీనశ్చాయోగో నిర్మాయికః స్నేహతః ।
సంయోగాభేద హీనత్వాద్ భవహో గణనాయకః ॥ ३॥

సంయోగాయోగయోర్యోగః పూర్ణయోగస్త్వయోగినః ।
ప్రఫ్లద గణనాధస్తు పూర్ణో బ్రహ్మమయః పరః ॥ ४॥

యోగేన తం గణాధీశం ప్రాప్తువన్తశ్చ దైత్యపు ।
బుద్ధిః సా పంచాధా జాతా చిత్తరూపా స్వభావతః ॥ ५॥

తస్య మాయా ద్విధా ప్రోక్తా ప్రాప్తువనీహ యోగినః ।
తం విద్ధి పూర్ణభావేన సంయోగాయోగర్వజితః ॥ ६॥

క్షిప్తం మూర్ఖం చ విక్షిప్తమేకాగ్రం చ నిరోధకమ్ |
పంచాధా చిత్తవృత్తిశ్చ సా మాయా గణపస్య వై ॥ ७॥

క్షిప్తం మూర్ఖం చ చిత్తం చ యత్కర్మణి చ వికర్మణి |
సంప్రితం తేన విశ్వం వై చలతి స్వ-స్వభావతః ॥ ८॥

అకర్ణిఁచ విక్షిప్తం చిత్తం జానీహి మానద |
తేన మోక్షమవాప్సుతి శుక్లగత్యా న సంశయః || ८||

ఏకాగ్రమష్టధా చిత్తం తదేవైకాత్మధారకమ్ |
సముష్టాత సమాధిష్టమ్ జానీహి సాధుసత్తమ్ || १०||

నిరోధసంజ్ఞితం చిత్తం నివృత్తిరూపధారకమ్ |
అసముష్టాతయోగష్టం జానీహి యోగసేవయా || ११||

సిద్ధిర్మానావిధా ప్రోక్తా భ్రాహ్మిదా తత్త సమృతా |
మాయా సా గణనాధస్య త్వేక్తవ్యా యోగసేవయా || १२||

పంచాదా చిత్తవృత్తిశ్చ బుద్ధిరూపా ప్రకీర్తితా |
సిద్ధ్యర్థం సర్వలోకాశ్చ భ్రమయుక్తా భవన్యతః || १३||

ధర్మ-ఉర్ధ్వ-కామ-మోక్షాణం సిద్ధిర్భున్నా ప్రకీర్తితా |
బ్రహ్మాభూతకరీ సిద్ధిస్త్వక్తవ్యా పంచదా సదా || १४||

మోహదా సిద్ధిరత్యన్తమోహదారకతాం గతా |
బుద్ధిశైవ స సర్వత్ర తాభ్యాం ఖేలతి విఘ్నపః || १५||

బుద్ధ్యాయద్ బుద్ధ్యతే తత్త పశ్చాన్ మోహః ప్రవర్తతే |
అతో గణేశభక్తాయా స మాయయా వర్ణితో భవేత్ || १६||

పంచాదా చిత్తవృత్తిశ్చ పంచాదా సిద్ధిమాదరాత్ |
త్వేక్వా గణేశయోగేన గణేశం భజ భావతః || १७||

తతః స గణరాజస్య మన్తం తస్మై దదో స్వయమ్ |
గణానాం త్వేతి వేదోక్తం స విధిం మనిసత్తమ్ || १८||

తేన సమూజితో యోగీ ప్రహ్లదేన మహాత్మనా |
యయో గృత్పమదో దక్షః స్వర్ణలోకం విషయసా || १८||

ప్రహ్లదశుత్రా సాధుః సాధయత్వా విశేషతః |
యోగం యోగీముఖ్యం స శాస్త్రిస్థారకోఽభవత్ || १०||

విరోచనాయ రాజ్యం స దదో పుత్రాయ దైత్యపః |
గణేశబజనే యోగీ స సక్తః సర్వదాఽభవత్ || ११||
సగుణం విష్ణు రూపం చ నిర్ణయం బ్రహ్మవాచకమ్ |
గణేశేన ధృతం సర్వం కలాంశేన న సంశయః || १२||

ఏవం జ్ఞాత్వా మహాయోగీ ప్రహ్లదోఽభేదమాశ్రితః |
హృది చిన్నామణిమ్ జ్ఞాత్వాఽభజదనన్యభావనః || १३||

స్వల్పకాలేన దైత్యైశ్వరః శాస్త్రియోగపరాయణః |
శాస్త్రిం ప్రాప్తో గణేశేనైకభావోఽభవతత్పరః || १४||
శాపక్షేవ గణేశేన ప్రహ్లదస్య నిరాకరుతః |
న పునర్ధష్టసంగేన భ్రాహ్మోఽభూన్యయ మానద! || १५||

ఏవం మదం పరిత్యజ హ్యోకదన్తసమాశ్రయాత్ |
అసురోఽపి మహాయోగీ ప్రహ్లదః స బభూవ హ || १६||

ఏతత్ ప్రహ్లదమహాత్మ్యం యః శృంతి నరోత్తమః |
పరేద వా తస్య సతతం భవేదోపినుతదాయకమ్ || १७||

|| ఇతి ముధులపురాణోక్తం ప్రహ్లదకృతం గణేశస్తోత్రం సమూర్ఖమ్ ||

NB. Slokas/Stothras, images, sangraha from antarjala.

Disclaimer...

This write up is based on principles of Dvaita Tattvavada, Taratamya, Hari Sarvottamatva – Vaayu Jeevottamatva as per Madhva sampradaya.

Samarpana...

With all humility and humbleness, I submit the above minuscule likhita seva at the lotus feet of Mantralaya Guru Saarvabhouma Sri Raghavendra Swamy antargata Sri Ganapati dEvata antargata – Sri BharatiRamana MukhyaPrana antargata Sri Viswa naamaka Viswambhara preetyartam...

Yatha-shakti, Yatha yogyata, Sri Ganesha chintana

Sri KrushnaArpanaMastu

Sri GuruRaajo Vijayate

Hari Sarvottama – Vaayu Jeevottama

nAhAm kArtA hAriH kArtA



